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THE BAPTISTERY.

THE baptistery is that portion of the church in which the rites of Baptism are administered. It is ordinarily a recess inclosed by a railing and containing the baptismal font. According to the directions of St. Charles, the baptistery should be near the entrance of the church, and at the left hand.[1] But in churches where large numbers of children or adults are to be baptized, much inconvenience arises from the limited space in which the catechumens and their sponsors are crowded together. Hence it became customary at an early date in the life of the Church, when numerous converts flocked to her to be baptized, and when she began to unfold the outward splendor of her impressive ritual by the symbolic application of architectural and decorative art in the construction of her temples, to have separate buildings attached to the churches, in which solemn Baptism was regularly performed. Some of these baptisteries are very large, and marvels of artistic beauty, testifying to the great reverence in which the Sacrament of regeneration was held. One of the largest baptisteries in the world is that of Pisa. It is built in circular form, with a diameter of 116 feet. A no less remarkable and well-known baptistery is that of the Florence Cathedral, the beautiful bronze doors of which, symbolizing the fact that Baptism is the gate opening the road to heaven, engaged during more than fifty years the artistic zeal and labor of Lorenzo Ghiberti and his associates or successors.

[1] *Act. Mediol. eccl.* L. I, c. 19, p. 580.

Whilst the construction of separate baptisteries as part of larger church edifices continued here and there after the nations had been converted, the fact that the number of catechumens was often limited to new-born children made it less of a necessity, so that the baptismal font within the church sufficed in most cases for the requirements of the parish, especially in Catholic countries, where churches are very numerous and the parochial limits small. The Roman Ritual allows both: "Proprius administrandi baptismi locus est ecclesia, in qua sit fons baptismalis vel certe baptisterium prope ecclesiam."

In the New World there has been an unequal growth of the Church during the last decades, and in many parishes of our large cities conditions similar to those of the introduction of Christianity in parts of Europe are repeating themselves. Not only is the number of converts constantly increasing, especially during missions, but the difficulty of obtaining building space in our great mercantile centres, like New York or Chicago, make unusually large parishes a partial necessity. In these cases the number of baptisms is generally large, even where the Sacrament is administered regularly every Sunday. As a result, many pastors have begun to take advantage of a license permitted only for special reasons and with the approval of the Ordinary, namely, to baptize in the sacristy of the church. Others, feeling that custom could not turn such practice into a rule to be adopted at discretion,[2] have begun to build separate baptisteries in the manner of former days. A notable example of such a work is the Bapistery-Chapel of St. John the Baptist attached to the Jesuit Church of St. Ignatius Loyola, New York.[3] It is highly decorative and rich in detail of execution. A no less striking example of a modern baptistery, though much more simple in its conception, is

[2] An, ubi viget consuetudo, liceat Baptismi Sacramentum solemniter administrare in sacristia Cathedralis?—*Resp.*—*Negative*, nisi adsit rationabilis causa ab Archiepiscopo approbanda. (*S. R. C.* 16 Mart. 1861.)

[3] The late P. John Prendergast, S.J., published an illustrated pamphlet, giving a description of the work, which is in the style of the Italian Renaissance and contains designs in rare mosaic, symbolic of the purpose of the chapel.—This booklet may be obtained at the *Messenger* office, 27 West 16th Street, New York.

the one of which we give an illustration in the accompanying design. Whilst it does not form a separate building, it distinctly and fittingly marks the locality where the Sacrament is solemnly administered, and it holds all the necessary equipment, such as font, lectern, and sacred vessels.[4] It will readily appear that this style of baptistery is more easily introduced into modern churches, and hence more practicable than the erection of a separate chapel, even if the expense of having to build walls and decorate them, as well as the demand of additional floor-space, were not to be considered in very many instances where baptistery-chapels are desirable.

The essential part of the baptistery is the font (*fons lapideus*). The most convenient position of the font is in the centre of the baptistery, so that it may stand free on all sides. The fact that the Pontifical speaks only of stone fonts indicates the requirement of solidity for the structure which holds the basin containing the baptismal water. The form of the font most common in the Western Church is the circular or polygonal construction. St. Ambrose assigns particular symbolical reasons for adopting the octagonal form, the number eight standing for perfection of life, and heavenly beatitude as its complement, as the following inscription in an ancient church dedicated to St. Thecla suggests :

Octogonus fons est munere dignus eo.
Hoc numero decuit sacri baptismatis aulam
Surgere, quo populis vera salus rediit
Luce resurgentis Christi, qui claustra resolvit
Mortis, et e tumulis suscitat exanimes.

(*Monum. Christ. Thes. Inscr. Gruter.*)

As the ritual prescribes only two blessings of the *aqua baptismalis* during the year, that is, on the eve of Easter and again at Pentecost, the capacity of the font must be such as to hold sufficient water for about ten months. The inner surface of the basin should be a material not likely to crack and of a non-porous substance, so as to prevent the filtering

[4] The original is in the Church of the Sacred Heart, Graz, Austria.

through of the water. The instructions of Pope Benedict XIII demand that the font be provided with a double cover or lid. The outer one may be of stone, wood, or metal fittingly ornamented. In the Jesuit church referred to above this cover is of silver plate surmounted by a dove. The inner lid immediately closing the basin is usually of metal and requires moreover that its inner surface, that is, the side which rests over the water, be lined with white cloth of silk or linen. This lining is to be so arranged or tacked on as to be easily removed whenever it becomes soiled. All this is prescribed in order to secure the cleanliness of the sacred font, and those who have occasionally noticed an ugly sediment in the baptismal water at the bottom of the basin, to the disgust of people trained to clean habits, will appreciate this care on the part of the Church. To indicate still more the care with which the sacred font is to be guarded from all profanation or exposure, Benedict XIII wishes that each baptismal font be protected by a sort of baldachino, that is to say, an arched roof, either carved in wood or in the shape of drapery overhanging the font. In carrying out this arrangement it may be found more convenient (where the ceiling of the church is high or ornamented) to have the font near the wall rather than in the centre of the baptistery.

In the baptistery itself a place is set apart for the sacred vessels, the oil-stocks, the salt, the sprinkler, the Ritual, the baptistery linen, the register, the torch, etc. The canons of the Provincial Council of Milan prescribe that there be constructed in the church, near the baptismal font, a niche (*fenestella* or *armarium*) similar to the tabernacle casing, and of stone, in which the sacred chrism, the oil of catechumens, etc., are to be preserved. The interior of this *armarium* is to be divided off by partitions, so that the Holy Oils may be kept separate from other articles required for the baptism. The inner casing is to be of poplar or other wood, which keeps the dampness of the stone from penetrating to the surface, and the whole should be lined with white silk, as becomes the dignity of the sacramental rite. Lock and key are to guard both the *armarium* and the font at all times when not

in actual use.[5] "Sit sera et clave munitum atque ita observatum ut pulvis et vel aliae sordes intro non penetrent."[6] A reading-desk (lectern) on which to rest a large ritual, so as not to soil the book by turning its leaves during the process of anointing the catechumen, is an excellent device for the baptistery.

Baptistery-chapels which are entirely separated from the church have frequently an altar dedicated to St. John, on which Mass is said for converts who receive Holy Communion immediately after their baptism.

We have on another occasion referred to the decoration most suitable for a baptismal chapel. Here we may simply repeat that the figure of St. John the Baptist, and the various Scriptural incidents, such as the baptism of the Aethiopian eunuch, and others suggestive of the nature and effects of the Sacrament, should occupy the first place in the decoration. Next to these come the symbolic figures, among which the fish (dolphin) plays an important part, whence the baptismal font has been frequently called the *piscina*, in which Christ and His appointed fishermen gather those who are predestined unto salvation. "Nos pisciculi secundum ἰχθυν nostrum J. C. in aqua nascimur," writes Tertullian. In like manner the symbol of the stag (Ps. 38: 9), the dove (Matth. 3: 16), and the lamb are utilized to draw the thoughts of the intelligent beholder to the interpretation of the mysterious effects of baptismal regeneration.

Of suitable inscriptions we have also given many examples in a former issue.[7] We may here recall a few:

Coelorum regnum sperate hoc fonte renati;
Non recipit felix vita semel genitos.

Mergere peccator sacro purgande fluento,
Quem veterem accipiet, proferet unda novum.

Insons esse volens isto mundare lavacro,
Seu patrio premeris crimine, seu proprio.

[5] *Instruct. Fabr. Eccl. Mediol.* L. I, c. 19, p. 580.
[6] *Rit. Rom.*
[7] *Cf.* AMER. ECCL. REVIEW, October, 1897, p. 429.

Nec numerus quenquam scelerum, nec forma suorum
Terreat: Hoc natus flumine, sanctus eris.

Concipit unda Deum, sanctamque liquoribus almis
Edit ab aeterno semine progeniem.

Mira Dei pietas! Peccator mergitur undis!
Mox idem emergit justificatus aqua.

Fons hic est vita, et qui totum depluit orbem,
Sumens de Christi vulnere principium.

Abluo peccata; do coeli gaudia grata.

Hic Christus aeternum praestat baptismate regnum.

Connected with the font, or near by, should be an opening leading into the sacrarium, into which the water poured upon the newly baptized is to flow off. The idea of letting this water collect in a separate compartment of the font is repugnant to the sense of propriety and cleanliness, which require that the baptismal water be kept—"in fonte mundo *nitida* et *pura*."[8] The Ritual also suggests that there be near the baptismal font an arrangement for washing the hands. This may conveniently connect with the sacrarium.

H. J. HEUSER.

THE SISTERS OF OUR LADY OF MERCY.—II.

(BISHOP ENGLAND'S FOUNDATION.)

Tenth Article of American Foundations of Religious Communities.

IN a former paper referring to the last hours of Bishop England, I mentioned that among those gathered round his death-bed were the devoted religious who had watched by his side and were greatly grieved to see him passing from their midst. They were the Sisters of Mercy; and to them we owe the remembrance of the last words embodying the testament of

[8] *Rit. Rom.*

their beloved father. Turning to the priests who surrounded his bed, he said: "There are among you several infant institutions which you are called in a special manner to sustain. It has cost me a great deal of thought and labor to introduce them; they are calculated to be eminently serviceable to the cause of order, of education, of charity; they constitute the germs of what, I trust, shall hereafter grow and flourish in extensive usefulness. As yet they are feeble, support them; embarrassed, encourage them; they will be afflicted, console them." They were words that could come but from the loving heart of a father, and their memory will ever remain fresh among the Sisters of Mercy.

The Right Rev. Ignatius A. Reynolds was consecrated second Bishop of Charleston on March 19, 1844. He immediately turned his attention to the young institute, and thus restored the confidence which had begun to waver in some. He gave permanency to their present rule, and enlarged the usefulness of the institute whose special duties are summed up in the following clauses: The Sisters of Mercy undertake—(1) the instruction of persons of their own sex, particularly those whom the world overlooks or despises. Servants, orphans, and the destitute, they are to look upon as their particular charge, and to honor Christ in these, his poor members, with special affection; (2) the merciful and tender care of the sick and afflicted, remembering that even a cup of cold water given to one of these, in the name of Jesus Christ, acknowledged by the Saviour as given to Himself; (3) the humble serving of Jesus Christ in the persons of His ministers, in the beauty of His altars and the decoration of His temples, which last duty, however, will be rendered only at such times and in such manner as the bishop or his vicar may direct.

The Rule.—The rule of the Sisters of our Lady of Mercy is substantially the same as that observed by the Sisters of Charity of St. Vincent de Paul. A few local customs are added in Charleston, and some changes have been made by the Vicars Apostolic of North Carolina. This rule is confirmed by the Holy See, and is, perhaps, the one most universally

adopted as the basis of religious community life. The dress prescribed by the institute of the venerable Mother Seton was adopted by Bishop England for his Sisters, inasmuch as it was well suited for the Southern climate. This dress, by ecclesiastical permission, has been changed in North Carolina, where the Sisters, instead of the modest little bonnet, wear now the black (or white) veil. The vows in the Diocese of Charleston are annual, and in North Carolina, since the time of Bishop Gibbons, perpetual, preceded by a triennial consecration after the novitiate.

Progress.—During the eleven years of Bishop Reynolds' administration the community greatly increased in numbers; schools were built, orphanages enlarged and improved, and hospitals provided. Upon the withdrawal of the Ursuline nuns from Charleston to Valle Crucis, near Columbia, South Carolina, the Sisters of Mercy assumed charge of the academy in the latter place, and soon raised it to a flourishing establishment, where the rich Southern planters sent their daughters to be educated. Prosperity was indeed the just reward of these faithful servants of Christ. But pestilence again appeared, and in 1852 a dreadful epidemic ravaged the city and put to the utmost task all the energies of the Sisters. Truly angels of mercy did they prove themselves in those days of calamity as nurses of the sick, comforters of the departing, mothers to the orphans whom the stricken parents left to their sole care. There has been preserved to us in the private records of an aged Sister an interesting chapter regarding those sad days, from which I may be allowed to quote:

"The first yellow fever I remember was the terrible epidemic of 1852. There was a new hospital just built, called the 'Roper Hospital.' The Rev. Dr. Lynch, then in charge, Bishop Reynolds being absent and requested not to return (on account of the danger), opened it as a relief hospital. Here the Sisters worked day and night with Dr. Lynch and Dr. Corcoran (the late Monsignor Corcoran, of Philadelphia). Dr. Bellinger, the most prominent physician in Charleston, gave his experienced services. Dr. Bellinger was a noble man, a convert of Bishop England's, and proud of his religion. He was uncle by marriage to the present Bishop of Charleston, the Right Rev. H. Nor-

throp. Numbers of valuable lives were saved, and many who had neglected their religion for years were prepared for happy deaths; whilst others at the sight of their danger made their peace with God. Protestants were struck with the influence of religion over the Catholics; justice was done; reparations were made; in one instance a young woman was hunted up and married to a dying man who had wronged her.

"When Bishop Reynolds arrived, he found his flock almost decimated, and a large number of orphans to be provided for. The Sisters had been obliged to contract a considerable debt, which the city of Charleston generously assumed as its own and paid.

"In 1854, 1856, and, I think, 1858, the city received visits from the same dread disease. During these years the Sisters had no hospital, but went about from street to street, through lanes and alleys, wherever the sick might be found, carrying baskets filled with the necessaries of life and medicine, as these were needed. They worked heroically, all through the periods of disease, and all classes of citizens recognized the debt of gratitude due to these noble women. Some, such as Sister Mary Joseph, and Sister Mary Peter, fresh from Ireland and full of vigor in body and soul, were as little alive to human respect as they were to danger, and I remember on one occasion during the wet season, it was quite laughable to see them wade through the mire, with large boots, their habits and cloaks tied up, and lugging along their baskets, which seemed twice as large as themselves, that they might bring relief to the sick in the poor quarter of the town. When the troubles were over, our Sisters quickly returned to their school-rooms and seemed to have forgotten, what no one who had seen them could ever forget, that they had but a short time before been active amid the dark scenes of death from yellow fever haunting an entire community. It was not strange then that the people of Charleston should have been greatly attached to these nuns, and honored the little black bonnet. In truth the ladies of South Carolina called to a religious life think no dress so respectable as that of the Sisters of Mercy. In later years, whenever the epidemic broke out, the Sisters were supplied with vehicles in order that they might carry out their mission to the sick with greater facility and despatch. At times no one was to be seen in the streets but the doctors, the priests, and the Sisters on their rounds, and no sound was heard but the rumble of carts that were carrying off the dead. Coffins were often heaped one upon the other. About this time a society was formed among the first Protestant gentlemen of the district for the relief of the yellow fever sufferers, called the 'Howard Society.' The

members worked heartily with the Sisters in their way, and frequently alms were distributed from the society through the Sisters. Natives of the region or those who were acclimated were not subject to the fever, except the children. Hence it was possible to hire good nurses; but they required to be well paid and well looked after. The Sisters managed to bring many of these nurses under their direction, and whilst the Howard Society usually paid for the lay service, the influence of the Sisters could not be paid for nor equalled by any hired service. Indeed the nuns so impressed the people by their efficiency and unselfish charity that they were not infrequently called to the sick before priest or doctor would be consulted. Finally, an hour had to be fixed after which people could not call the Sisters out of the convent. The door or gate was then to be locked, and no further calls to be answered. This was a great relief, as our poor Sisters were almost exhausted."

Approbation.—The Right Rev. Patrick A. Lynch was consecrated third Bishop of Charleston on March 14, 1858. He at once turned all his energies to the spiritual and temporal advancement of his diocese, and his influence soon made itself felt not only in the religious, but in the social and political world as well. In Rome he was well known, having graduated from the Propaganda with notable honors. His connections in France—for he was a relative, on his mother's side, of the famous Marshal MacMahon—may have been the occasion which induced the Confederate President to send the Bishop, at the outbreak of the Civil War, on an extraordinary mission to the government of France. But the services which the Bishop might have rendered to the community, which looked up to him as one of its most representative men, could prove no safeguard against the ravages of war and the destruction which it was to bring upon his faithful flock. The disasters which befel Charleston Diocese after the first shot was fired are to-day matter of history. A conflagration destroyed the handsome Cathedral of St. Finbar, with the episcopal residence, convent, schools and asylums; what the flames had spared in other parts of the city was ruined by the ruthless conduct of the hostile forces. These calamities helped, however, to turn the sympathetic heart of Pius IX toward the afflicted Diocese of Charleston; "for it is doubtful whether any portion of the

Catholic Church throughout the world had ever been in a more deplorable and desolated condition," and the Pontiff blessed its children with doubled affection.

In the midst of these troubles Bishop Lynch remained watchful of the interests of the Sisterhood, whose members had long and ardently desired to have their Institute confirmed by the Holy See. Accordingly the Bishop had a petition drawn up in which the object and observance of the community were set forth, with the request of canonical approbation. The prelate felt that the Holy Father would readily grant the favor, and he had the document sent to Rome, with instructions to have it personally handed to the Pope. It should be stated here that the rule, as it was, needed no approbation, since it presented a faithful copy, in its grand outlines, of the rules of the Sisters of Charity established by St. Vincent, and definitely approved. Hence Bishop Lynch could not and did not ask for the approbation of the rule but that of the institute (under the rule of St. Vincent) in connection with a grant of indulgences and the apostolic benediction. The petition, translated from the Italian, is as follows:

"MOST HOLY FATHER

"The undersigned Bishop of Charleston, represents to Your Holiness, that the Rt. Rev. and Illustrious John England, the first Bishop of Charleston, did establish in this diocese in the year 1829, a Religious Congregation of women, under the title of 'Sisters of Our Lady of Mercy,' who were to live under the rules of 'The Daughters of St. Vincent de Paul,' with only such few changes as the circumstances of the country and the needs of the mission seemed, in his wise judgment, to require, and should labor for the extension of Our Holy Religion.

"The result has fulfilled the hopes of that wise and zealous Prelate. From its very commencement that Congregation increased in numbers, and was marked by its examples of all the virtues of religious life, and by the abundant fruit of the zealous labors of the Sisters.

"The Right Rev. and Illustrious Ignatius Aloysius Reynolds, the second Bishop of Charleston, was careful to foster and in every way he could to establish more firmly this Congregation.

"The Sisters live in Community in a Religious House, according to the required rules, and make annual simple vows of Poverty,

Chastity, and Obedience, and are subject to the authority of the Bishop. Unto their care and charge are committed our Orphan Asylums of girls. They teach our Catholic girls, as well in their schools as in the Churches, and they assist religiously the sick and dying, especially such as are Catholics.

"The undersigned Bishop cannot sufficiently praise their zeal, their piety, their modesty, and their remarkable humility. There is no one among the Catholics, nor even among the non-Catholics, who does not respect and venerate them. It is not to be wondered at, that with God's blessing they have brought not a few heretics to the true faith, and have recalled and are every year recalling indifferent Catholics to a better and more pious life.

"The present undersigned Bishop of Charleston, following the footsteps of his illustrious predecessors, and desiring to foster with equal earnestness this religious congregation so useful to religion, humbly asks of Your Holiness, in the name and behalf of these Sisters, and for the purpose of confirming and consoling them, a special blessing and testimony of approbation. And he prays Your Holiness to grant a plenary indulgence:

"I. To each of the Sisters when she first makes her vows, also each year when she renews them, and also at the hour of death.

"II. Likewise a plenary indulgence to every girl or woman who shall be duly prepared by the Sisters, and shall under their care make her First Communion.

"III. Likewise a plenary indulgence to the dying whom, in their last agony, the Sisters shall piously assist. . . ."

Pope Pius IX received the petition, coming from a portion of the flock just then visited by such calamities,—war, fire, epidemics of yellow fever, etc.,—and most willingly acceded to the request of his suffering children. Dispensing from all formality, he personally affixed his signature and wrote the following brief document:

Die 22 Martii 1862.

Annuimus pro gratia juxta petita,

PIUS PP. IX.

The Cardinal Prefect of the Propaganda added:

Testor ego Card. Pref. S. Congreg. de Propaganda praesens rescriptum manu SSmi Dom. Pii Divina Providentia PP. IX fuit signatum.

ALEX. *Card.* BARNABO, *Pref.*

In explanation of this document, Bishop Lynch writes:

"The institute or Sisterhood is recognized as a body under the rules, and is blessed and favored by His Holiness, first by his rescript under his own hand, and secondly by the special indulgences which he grants. This last is a special and exceptional honor. I scarcely think it would have been granted but for his *kind feelings toward the South.* He might have referred the whole matter to the Cardinals with instructions to write out such a document as other Sisters of Mercy have printed. But he was pleased to act himself and to write with his own hand a full concession of all that was asked. This brief rescript of the Sovereign Pontiff—for the Pope in such matters is and must be brief—is of full authority and should be more precious than a longer document written by a clerk and signed by Cardinal Barnabo or any other Cardinal. It gives you his special blessing and sanction to your work of religion, and special favors from his paternal heart. What more do you wish?

"Pray for yours in Christo,

"P. N. LYNCH."

Sumter Foundation.—During the Civil War many refugees from coast cities gathered at Sumter, South Carolina, an inland town beautifully located in the sandy pine-belt region; some of the Sisters were also sent there by their ecclesiastical superior, whilst the majority served in military hospitals in Southern States, and some accompanied Father Murphy to Wilmington, North Carolina, during the yellow fever epidemic which broke out at the time of the naval blockade of that city. After the war clouds had passed over, the Sisters acquired a large tract of property at Sumter, where they opened an academy for young ladies, which was dedicated to St. Joseph. Handsome buildings were constructed and enlarged or improved as necessity demanded. At this writing the Sisters still conduct a flourishing school there, with seven professed Sisters and about seventy boarders and day-scholars.

Under the paternal supervision of the present Bishop of Charleston, the Right Rev. H. P. Northrop, D.D., the Sisters enjoy comparative prosperity. The vast damages caused by the earthquake on August 30, 1886, to the buildings of all their institutions, have been repaired through the charity of the faithful. Forty-four professed Sisters belong to the mother-

house in Charleston, and they conduct an academy in Meeting Street, a free school for girls in George Street, a male and female asylum for orphans, and a sanatarium and infirmary in Calhoun Street.

It is pleasant to look back upon the long line of Superioresses, who, since the foundation of the Institute, have presided over the community: Sr. M. Joseph O'Gorman, 1829; Sr. M. Benedicta Datty, 1832; Sr. M. Magdalene Bartley, 1836; Sr. M. Aloysius McKenna, 1838; Sr. Teresa Barry, 1840; Sr. M. Peter Sullivan, 1853; Sr. M. Paul Harris, 1856; Sr. M. Teresa Barry, 1858; Sr. M. Francis Kyte, 1869; Sr. M. Teresa Barry, 1872; Sr. M. Isidore Barry, 1875; Sr. M. Agatha MacNamara, 1878; Sr. M. Teresa Barry, 1884; Sr. M. Francis Kyte, 1887; Sr. M. Agatha MacNamara, 1891; and Sr. M. Teresa Barry, 1894, holding by re-election the administration to-day.

Among the spiritual directors who have acted as the ecclesiastical superiors of the Order under the successive Ordinaries of the Charleston Diocese we have: the Rev. J. F. O'Neil, 1829; the Rev. Andrew Byrne, 1832; the Rev. Thomas Murphy, 1836; the Rev. T. J. Sullivan, 1840; the Rev. John Moore, D.D., 1865; the Very Rev. T. Birmingham, D.D., V.G., 1868; the Rev. H. P. Northrop, 1872; the Right Rev. Monsignor Quigley, V.G., 1882, who still continues in office.

North Carolina Houses.—After the consecration of the first Vicar Apostolic in North Carolina,—the present Archbishop of Baltimore, His Eminence Cardinal Gibbons,—steps were at once taken by him to open a school at Wilmington, where he resided. To this end he secured a colony of Sisters from the Charleston Convent. Mother Francis, then in charge of the community, selected Sister Augustine Kent, Sister Mary Charles Curtin, and Sister Mary Baptist Sheehan. The little band departed from the mother-house in Charleston, with the blessing of its beloved bishop, on September 20, 1869, and was welcomed the same evening by Bishop Gibbons in Wilmington, North Carolina. A pious and charitable lady, Mrs. Rose, placed her home as a temporary domicile at the disposal of the Sisters, where they remained until a permanent residence was secured.

"We had Holy Mass every day," writes one of the Sisters, "and on our feast day, September 24th, the Bishop came in person to celebrate. We had literally covered our altar with flowers. It was here that I first saw the Rev. H. P. Northrop. Whilst attending his Mass, I could not help thanking and praising God, for his presence called to mind the vivid prejudices of some members of his illustrious family towards our faith. The bishop was on the eve of his departure for Rome to attend the Vatican Council. He was very anxious to see us settled before he left. His great kindness and the unmistakable interest which he manifested in our behalf reconciled us to the passing inconveniences of our position. He had brought us, and he was determined we should not be a failure. We, on our part, were fully resolved to second all his efforts to utilize our services for the cause of religion. Many localities were suggested as offering a proper opening for a convent, but few seemed to answer our purpose. Finally, we agreed upon renting a commodious residence on Second Street. . . . I remember how Bishop Gibbons, in taking affectionate leave from his people, called us his 'little plant.' Fortunately neither he nor ourselves knew that we were a 'century plant,' the flowers of which were not to bloom until the next generation had put forth its leaves. To-day, however, the community is in a flourishing condition, and some of those who witnessed our first struggles are still here to thank God for it. Though the growth of this community was slow, there was no lack of willingness on the part of all to encourage it. The faithful supplied our temporal wants and liberally supported the schools which were soon opened. Among the people the Sisters found the same respect and charity which had universally been accorded them in the city of Charleston."

North Carolina is and has always been the most thoroughly Protestant State in the Union. The Catholics in Bishop Gibbons' time numbered only five hundred in the whole State; to-day their number hardly exceeds three thousand five hundred. The good Sisters realized the wretched condition of the poorer classes among the whites, not to speak of the misery of the black population, and set about patiently to relieve both suffering and ignorance. They showed themselves to be in truth Sisters of Mercy, who knew how to conquer the hearts of a prejudiced people and to gain their sympathy. The Sisters' schools were supported not only by Catholics, but by the better and wealthier classes of non-Catholics.

Upon Bishop Gibbons' return from Rome, one of his first acts was the purchase of a suitable property, still occupied by the Sisters. On August 28, 1872, a deed of separation from the Charleston house was signed, granting the new establishment complete independence.

Candidates for the new mother-house now applied, and the community increased both in membership and in influence, for which its expansion opened the way. Sister M. Augustine Kent was elected Mother, and under her wise and able management the hardships attached to every new foundation were readily overcome. She was successively re-elected—except from 1881 to 1884, when Sister Mary Charles Curtin was placed in office—until age and infirmities could no longer sustain the burdens of the growing institute. Her motherly affection towards one and all of her spiritual daughters has endeared her beyond measure, and she enjoys the consolation to feel in her declining days that God has blessed the noble work which she directed for so many years, and that in heaven she may expect the everlasting reward for all the good she has been instrumental in procuring.

In 1882, a branch house was established in a picturesque little village at the foot of the Blue Ridge, in the Western part of the State. Only one Catholic family resided then at Hickory, where St. Joseph's Academy was opened the following year. The many natural advantages of the site brought the Sisters a good number of pupils from the two Carolinas; and here, too, the institute enjoyed a prosperous growth. There being few priests in the State, and the missions poor and scattered, it frequently happened that the chaplain who administered the spiritual wants of the community was called away on Sundays and feast days, so as to deprive the good nuns of those spiritual consolations which only religious know how to appreciate to the full. Bishop Northrop, of Charleston, then administrator of the Vicariate, was deeply moved by these inevitable conditions, but to remedy them was beyond his power. He prudently suggested, therefore, the closing of the Hickory house and the purchase of property in Asheville, our mountain city, where there was a church and a priest permanently resident. The plan was carried out for the time.

About this period, the Right Rev. Abbot Leo Haid, O.S.B., was appointed Vicar Apostolic, receiving his episcopal consecration in Baltimore on July 1, 1888. He found that the residence of the good Sisters in Asheville had likewise its difficulties. Hence it was finally determined upon that the Sisters should withdraw from that city and open a school and convent in Charlotte, where, through the energy of Father Mark Gross, a house had been built. Sister Catharine Price was placed in charge of this establishment, and the opening, in September, 1888, was most auspicious. Bishop Haid in the meantime matured plans for the erection of the present mother-house at Belmont, near the famous Benedictine Abbey, over which he himself presides as Abbot. These plans were communicated to Mother Augustine and the Sisters, and, recognizing the voice of God in the invitation, they most gratefully accepted it. Early in the spring of 1892 the foundation-stone of the present Academy of the Sacred Heart was laid on a beautiful shady knoll, between the railroad station and St. Mary's College. The following September the Right Rev. Bishop solemnly blessed the buildings then completed, and dedicated them to the services of Catholic education and charity. On the 14th of July, 1893, Sister Teresa Sullivan was elected Mother Superior, and re-elected in 1896. Under her able supervision the infant institution has wonderfully developed; the number of pupils and Sisters is constantly increasing. Although the buildings have been since then enlarged and improved, the growth of the establishment has been such as to render the accommodation insufficient, and designs are preparing for a suitable chapel and convent to be erected this year.

Bishop Haid opened an orphanage on the same hill in 1895, and the Sisters are discharging the duties of mercy towards the poor children with that spirit of self-sacrifice which is characteristic of their institute. Thus the good work goes on, and God's blessing seems never to be wanting—the "century plant" is gracefully unfolding its bloom.

The ecclesiastical superiors in North Carolina were: Bishop Gibbons, 1869 to 1878; Bishop Keane, 1878 to 1882; the Very

Rev. Mark Gross, V.G., 1882 to 1891; and the Very Rev. F. Felix, O.S.B., appointed by Bishop Haid in 1891.

Georgia Foundations.—Subsequent to the establishment of the Sisters of Mercy in the city of Charleston, a colony was sent to Savannah, then part of the Diocese of Charleston. Here, upon a tract of land formerly belonging to the O'Connell family, a commodious and imposing convent was erected. In 1850, the State of Georgia was detached from the See of Charleston and formed into the Diocese of Savannah, with the Right Rev. Francis X. Gartland as its first bishop. The community of the Sisters at Savannah found themselves in position in course of time to establish branch institutes in Atlanta and in Augusta, Georgia.

I should mention here that another community of the Sisters of Mercy which had almost simultaneously with Bishop England's Sisters been founded by the venerated Mother Catherine McCauley, were conducting a flourishing institute at that time at Columbus, Georgia, and had branched out to Macon, a Catholic centre in the same State. For many years we had thus two separate communities of Sisters in the diocese, bearing the same name, engaged in the same noble work, the one living under the rule established by the saintly Mother McCauley, the other wearing the garb and observing the rule given by the illustrious Bishop England. The present learned Bishop of Savannah, the Right Rev. Thomas Becker, D.D., carefully weighing the circumstances and conditions of these two diverse institutes, thought it prudent to urge and effect in 1891 the amalgamation of the two orders, so that the one name and aim might unite their efforts in the same diocese under one and the same rule. The Sisters of Bishop England joyfully submitted to the proposal of their beloved bishop—it was God's voice in their legitimate superior, for so they were taught in their novitiate to consider the will of their bishop. The necessary dispensation having been obtained from Rome, the union was effected in the following year, and there became but one sisterhood of our Lady of Mercy in the State of Georgia, that of Mother McCauley. The document was issued by the

Right Rev. Bishop, under his seal, on the 24th of September, 1892, the feast of our Lady of Mercy.

From the annals of the Sisters of Mercy (McCauley) I quote the following truthful and eloquent tribute to the newly-affiliated members, who had once belonged to Bishop England's community: "These ladies educated thousands who are now ornaments to society; they zealously devoted themselves to the works of mercy and gave proofs of heroic devotion to the sick and the wounded in the epidemics that have so often desolated Georgian cities, and on many a battlefield during the Civil War. They were revered and loved throughout the State, and they will, it may be safely argued, be as useful in the future as in the past. Affiliated by high authority to a venerable order upon which the sun sets not, the holy and learned Sisters will labor as successfully in the future as in the past to enlighten the ignorant and ameliorate the sufferings in every district blessed by their presence."

Few bodies of religious in the country have a nobler record than the Georgia sisterhood. They have weathered innumerable epidemics of yellow fever and cholera, and many a green mound marks to-day the last resting-place of these martyrs to duty in our Georgian cemeteries. During the four years of the war, in which they were called upon to exercise mercy in the hospital and on the field, they have led to God countless souls, and reared to themselves a lasting monument in the South, although few veterans of the Confederacy are now left to tell with moistened eyes of the heroism of these dark-robed daughters of the Faith.

P. FELIX, O.S.B., V.G.,
Prior of Mary Help Abbey.

Belmont, N. C.

MY NEW CURATE.

XXII.—THE MAY CONFERENCE.

MY mail is not generally a heavy one, thank God! and when I do see a sheaf of letters on my table, I feel pretty certain that there is something unpleasant amongst them. I make

it a rule, therefore, never to read a letter until breakfast is over; for I think we ought take our food, as the Lord intended, with a calm mind. And I am not one of those ascetics whom every mouthful they swallow seems to choke. I take what God sends with a thankful heart, and bless Him for it. And sure it was well I followed this wholesome practice the following morning; for I do not think I ever lost my equanimity so thoroughly as when, on opening a circular, I saw a formal and extended and appalling syllabus of our Conferences for that year. Up to this, our Conferences had been conferences—informal conventions, where we met, talked over our little troubles, discussed a rubrical or theological question in an academic fashion, and listened with patience and edification to some young man, who nervously read for an hour or so some carefully prepared paper on a given subject. Then, if the Master of Conferences wanted to show how well read he was, he put a few questions here and there around the table. But if he was very persistent, and the chase became too hot, it was easy to draw a red herring across the track, the aforesaid red herring generally taking the shape of one of those venerable questions, which, like the trisection of an angle, or the quadrature of a circle, or the secret of perpetual motion, shall never be finally solved. The red herring that did us most service, and was now, after the lapse of forty years' discussion, a battered skeleton, was "whether invincible ignorance on the part of the penitent as to the reservation of a particular sin excused from the reservation, or whether faculties in every case were withdrawn from the confessor." I believe the question has been warmly debated in the schools; but there it remains, suspended, like the Prophet's coffin (I am afraid my metaphors are getting mixed), between heaven and earth.

But, altogether these conferences were nice, pleasant occasions for meeting the brethren and exchanging ideas. What was my consternation this morning to read a series of new rules, as dogmatic as an Act of Parliament, which put an end forever to the old order of things, and reduced our delightful meetings to a number of monthly examinations on Rubrics, Sacred Hermeneutics, Theology, and Ecclesiastical History.

Our names were all to go into a hat, and the unfortunate prizeman was to be heckled and cross-examined by the chairman for ten minutes, like any ordinary Maynooth student at the Christmas and Easter examinations. Then came *the* Conference, after three or four poor fellows had been turned inside-out. This was a paper to be read for three-quarters of an hour. Then came another cross-examination of that unhappy man; then a series of cross-questions, after we had all gone into the hat again. "And then," I said to myself with chagrin and disgust, "they will gather up all that remains of us from the floor and send us home for decent interment." Here is one little trifle, that would easily fill up a half-year's study in a theological seminary:

PRO MENSE AUGUSTO.
(*Die I^ma Mensis.*)

1. Excerpta ex Statutis Dioecesanis et Nationalibus.
2. De Inspiratione Canonicorum Librorum.
3. Tractatus de Contractibus (Crolly).

"Good heavens," I exclaimed, as Father Letheby came in and read down the awful list in the second copy which I handed him, "imagine that! What in the world do bishops think? It is easy for them to be twirling their rings around their little fingers and studying the stones in their mitres. They have nothing else to do, as we all know, except the occasional day's amusement of knocking curates around, as you would pot balls on a billiard-table. But what consideration have they for us, poor hard-working missionary priests? What do they know about our heavy confessionals, our sick-calls, our catechising in the schools, our preparing for our sermons, our correspondence for our people, with Europe, Asia, Africa, America, and Oceanica, our—our—our—look at this! *Excerpta ex Statutis!* That means reading over every blessed diocesan and national statute, that is, two ponderous volumes. Again, *De Inspiratione*—the whole question of the Higher Criticism, volume after volume, Bull after Bull, articles in all the magazines, and the whole course of German exegetics. That's not enough! But here, as dessert, after junks of

Rubrics, and indigestible slabs of controverted hermeneutics, come the light truffles and *pâté de foie gras* of Crolly's *Contracts.* Begor, the next thing will be they'll want us to preach our sermons before them; and then this Master of Conferences,—he's a good fellow and an old classmate of my own; but of course he must exhibit his learning, and bring in all his Christy minstrel conundrums, as if any fool couldn't ask questions that twenty wise men couldn't answer;—and then he'll cock his head, like a duck under a shower, and look out of the window, and leave me stuck dead—"

There was a quiet smile around Father Letheby's mouth during this Philippic. Then he said, smoothing out the paper:

"There is a little clause here at the end, which I think, Father Dan, just affects you."

"Affects me? If there is, it didn't catch my eye. Show it to me."

I took the paper, and there, sure enough, was a little paragraph:

6° The privilege, in virtue of which parish priests of a certain standing on the mission are exempted from the obligations of the Conference, will be continued.

I read that over three times to make quite sure of it, my curate looking down smilingly at me.

"If *you* are not of a certain standing, Father Dan, I'd like to know who is."

"True for you," I replied musingly. "I believe I am called the Patriarch of the Conference."

Visions of an old man, leaning back in his chair, whilst he was proof-protected against theological bullets, swam before me; and I began to feel like a man on a safe eminence, overlooking the battlefield, or a Spanish lady at a bull-fight.

"'Pon my word," I said, at length, "I'm beginning to think there is something in it after all. The Holy Ghost has something to say to our good and holy prelates. There is no doubt there was a great waste of time at these Conferences, and young men got into idle habits and neglected

their theology; and, you know, that's a serious matter. In fact, it reaches sometimes to a mortal sin. We must *all* study now. And you see how practical the bishop is. There's Rubrics. Now, there's no doubt at all that a good many of us don't respect the ceremonies of the Mass. Go to Lisdoonvarna, and every fellow appears to have his own idea of—"

"Pardon me, sir," said Father Letheby, "I cannot quite follow you there. I must say I never saw the Rubrics half so well carried out in England as here at home. In fact, this complaint appears to be one of these satires on racial characteristics that are only half true, and take all their force from traditional misrepresentations."

Isn't that fine language? You see, he's taking a leaf or two out of my book.

"Well, but you can't deny that this question of Scriptural exegesis is one of these dominant questions that must arrest the attention of all who are interested in ecclesiastical or hieratical studies," said I, trying to keep pace with him.

"Quite true," he said; "and yet I should like to see these new-fangled theories about Scriptural inspiration, plenary or otherwise, lifted from the shaking quagmires of conjecture onto the solid ground of demonstration."

"You cannot deny whatever," I replied, just before giving in, "that Crolly's *Contracts* is solid and well-reasoned and coherent argument; and look at its vast importance. It touches every question of social and civil life—"

"It is an excellent heliograph in sunny weather," he said; "but what about a muggy and misty day?"

"Well, God bless the bishop, whatever," I replied, throwing up the sponge; "if we haven't the ablest theologians, the smartest Master of Ceremonies, and the best Orientalists in Ireland, it won't be his fault. Dear me, how far-seeing and practical he is!"

"But about his ring and his mitre, sir?" said my curate. "You were pleased to make some observations a few minutes ago—"

"That'll do, now," I replied. "My mare will be ready the morning of the Conference. You'll drive, and we must be in time."

That was a pleasant drive. May in Ireland! What does it mean? It means coming out of a dark tunnel into blinding sunshine; it means casting off the slough of winter, and gliding with crest erect and fresh habiliments under leafy trees and by the borders of shining seas, the crab-apple blossoms, pink and white, scenting the air over your head, and primroses and violets dappling the turf beneath your feet; it means lambs frisking around their tranquil mothers in the meadows, and children returning at evening with hands and pinafores full of the scented cowslip and the voluptuous woodbine; it means the pouring of wine-blood into empty veins, and the awakening of torpid faculties, and the deeper, stronger pulsations of the heart, and the fresh buoyancy of drooping and submerged spirits, and white clouds full of bird-music, as the larks call to their young and shake out the raptures of their full hearts, and the cheery salutations of the ploughmen, as the coulter turns over the rich, brown soil, and the rooks follow each furrow for food.

"A grand day, Mick!"

"Grand, your reverence, glory be to God!"

"Good weather for the spring work."

"Couldn't be better, your reverence."

We're out of hearing in a flash, for the little mare feels the springtime in her veins, and she covers the road at a spanking pace.

"You've thrown off twenty years of age, to-day, Father Dan," said Father Letheby, as he looked admiringly at his old pastor, then turned swiftly to his duty, and shook out the ribbons, and then drew them together firmly, and the little animal knew that a firm hand held her, and there was no fear.

"No wonder, my boy," I cried; "look at that!" And I pointed to the *ἀνήριθμον γέλασμα* of old Æschylus; but what was his Ægean or even his Mare Magnum to the free and unfettered Atlantic? Oh! it was grand, grand! What do I care about your Riviera, and your feeble, languid Mediterranean? Give me our lofty cliffs, sun-scorched, storm-beaten, scarred and seamed by a thousand years of gloom and battle; and at their feet, firm-planted, the boundless infinity of the Atlantic!

We were in time, and I was snugly ensconced in my old corner up near the bishop's chair before the priests began to throng in. Now, I'd like to know this. If an old gentleman, not hitherto very remarkable for dandyism, chooses to brush his white, silvered hair over his coat-collar, and has put on a spotless suit of black cloth, and sports his gold chain and seals conspicuously, and wears his spectacles easily, and drops them in a genteel manner on the silk ribbon that is suspended around his neck; and if he is altogether neat and spruce, as becomes an ecclesiastic of some standing in his diocese, is that a reason why he should be stared at, and why men should put their hands in their pockets and whistle, and why rather perky young fellows should cry "Hallo!" and whisper, "Who's the stranger?" And even why the bishop, when he came in, and we all stood up, should smile with a lot of meaning when I kissed his sapphire ring and told him how well he looked?

"And I can reciprocate the compliment, Father Dan," his Lordship said; "I never saw you look better. All these vast changes and improvements that you are making at Kilronan seem to have quite rejuvenated you."

Father Letheby, at the end of the table, looked as demure as a nun.

"I must congratulate your Lordship also," I said, "on these radical changes your Lordship has made in the constitution of our Conference. It is quite clear that your Lordship means to give full scope to the budding talent of the diocese."

A groan of dissent ran round the table.

"I'm afraid you must give up your Greek studies, Father Dan," said the bishop; "you'll have barely time now to master the subject-matter of the Conference."

"That's true, my Lord, indeed," I replied, "it would take twenty hours out of the twenty-four, and seven days out of every week to meet all these demands, at least for a valetudinarian ('Oh! Oh!' from the table). But your Lordship, with your usual consideration, has taken into account the nimble intellects of these clever young men, and exempted the slow-moving, incomprehensive minds of poor old parish priests like myself." ("No! No!! No!!!" from the table.)

"Now, now," said the Master of Conferences, a thin, tall, high cheek-boned, deep-browed, eagle-eyed priest, whom I have already introduced as "a great theologian," "this won't do at all. We're drifting into the old ways again. I mustn't have any desultory conversation, but proceed at once to business. Now, my Lord, would you kindly draw a name?"

"Put in Father Dan! Put in Father Dan!" came from the table.

The bishop smilingly drew up number four; and the chairman called upon Father Michael Delany.

Father Michael squirmed and twisted in his seat. He was a very holy man, but a little peppery.

"Now, Father Michael," said the chairman blandly, "we'll take the Rubrics first. Let me see. Well, what do you do with your hands during the celebration of the Holy Sacrifice?"

"What do I do with my hands?" said Father Michael sullenly.

"Yes; what do you — do — with your hands?"

"That's a queer question," said Father Michael. "I suppose I keep them on me."

"Of course. But I mean what motions,—or shall we call them gestures,—do you use?"

"What motions?"

"Yes. Well, I'll put it this way. There's an admirable book by an American priest, Father Wapelhorst, on the Ceremonies. Now, he wisely tells us in the end of the book what things to avoid. Could you tell me what to avoid—what *not* to do in this matter?"

"Don't you know, Father Michael?" said a sympathetic friend; "go on. *Elevans et extendens*—"

"Young man," said Father Michael, "thank you for your information, but I can manage my own business. What's this you were saying?" he cried, turning to the Master of Conferences.

"What mistakes might a priest make with his hands during celebration?"

"What mistakes? Well, he might put them in his pocket or behind his back, or—"

"Never mind, never mind. One question more. If you wore a pileolus, zucchetto, you know, at what part of the Mass would you remove it?"

"I wouldn't wear anything of the kind," said Father Michael; "the five vestments are enough for me, without any new-fangled things from Valladolid or Salamanca."

The chairman had graduated at Salamanca.

"My Lord," I interposed charitably, "I don't want to interfere with this interesting examination, but my sense of classical perfection and propriety is offended by this word in the syllabus of to-day's Conference. There is no such word in the Latin language as 'Primigeniis,'—'De Primigeniis textibus Sacrae Scripturae—'"

"Now, Father Dan, this won't do," shouted the chairman. "I see what you're up to. There must be no interruptions here. Very good, Father Michael, very good indeed! Now, we'll take another. Father Dan, if you interrupt again, I'll put you into the hat. Well, number eighteen! Let me see. Ah, yes. Father Irwin!"

Poor Father Michael looked unhappy and discomfited. It is a funny paradox that that good and holy priest, who, his parishioners declared, "said Mass like an angel," so that not one of his congregation could read a line of their prayer-books, so absorbed were they in watching him, couldn't explain *in totidem verbis* the Rubrics he was daily and accurately practising.

Which, perhaps, exemplifies a maxim of the Chinese philosopher:

> One who talks does not know.
> One who knows does not talk.
>
> Therefore the sage keeps his mouth shut,
> And his sense-gates closed.

Before Father Irwin was questioned, however, there was a delightful interlude.

Someone asked whether it was lawful for anyone, not a bishop, to wear a zucchetto during the celebration of Mass. As usual, there was a pleasant diversion of opinion, some contending that the privilege was reserved to the episcopate,

inasmuch as the great rubricists only contemplated bishops in laying down the rules for the removal and assumption of the zucchetto; others again maintained that any priest might wear one; and others limited the honor to regulars, who habitually wore the tonsure. The chairman, however, stopped the discussion peremptorily, and again asked (this time a very aged priest) the question he had put to Father Delany. The old man answered promptly:

"The zucchetto, or pileolus, is removed at the end of the last secret prayer, and resumed after the ablutions."

"Quite right," said the chairman.

"By the way," said the old man, "you pronounce that word pileōlus. The word is pileŏlus."

"The word is pileōlus," said the chairman, whose throne wasn't exactly lined with velvet this day.

"Pardon me. The word is pileŏlus. You find it as such in the scansions of Horace."

"This is your province, Father Dan," said the bishop. "There's no one in the diocese so well qualified to adjudicate here—"

"'Vixere fortes ante Agamemnona
Multi—'

my Lord!" said I. I was drawing the bishop out. "There were ironical cheers at 'Agamemnona.'"

"'Mutato nomine, de te
Fabula narratur,'"

said the bishop, smiling. "Of course, we have many a rich depositary of classical lore here,

'At suave est ex magno tollere acervo.'"

"My Lord," said I, pointing around the table,

"'Omnes hi metuunt versus, odere poetas,'"—

("Oh! Oh! Oh!" from the Conference.)

"'Nec recito cuiquam nisi amicis, idque coactus
Non ubivis coramve quibuslibet.'"

Here the Master of Conference, seeing that the bishop was getting the worst of it, though his Lordship is a profound scholar, broke in:

"'Ohe!
Jam satis est! Dum æs exigitur, dum mula ligatur,
Tota abit hora.'"

He looked at me significantly when he said, "dum mula ligatur," but I had the victory, and I didn't mind.

"Now, look here, Father Dan, you're simply intolerable. The Conference can't get along so long as you are here. You are forever intruding your classics when we want theology."

"I call his Lordship and the Conference to witness," I said, "that I did not originate this discussion. In fact, I passed over in charitable silence the chairman's gross mispronunciation of an ordinary classical word, although I suffered the tortures of Nessus by my forbearance—"

"There will be no end to this, my Lord," said the chairman. "That'll do, Father Dan. Now, Father Irwin."

I was silent, but I winked softly at myself.

XXIII.—A Battle of Giants.

"Now, Father Irwin," said the chairman, addressing a smart, keen-looking young priest who sat at the end of the table, "you have just come back to us from Australia; of course, everything is perfect there. What do you think—are the particles in a ciborium, left by inadvertence, outside the corporal during consecration consecrated? Now, just reflect for a moment, for it is an important matter."

"Unquestionably they are," said the young priest confidently.

"They are *not*," replied the chairman. "The whole consensus of theologians is against you."

"For example?" said Father Irwin coolly.

"Wha-at?" said the chairman, taken quite aback.

"I doubt if all theologians are on your side," said Father Irwin. "Would you be pleased to name a few?"

"Certainly," said the chairman, with a pitying smile at this young man's presumption. "What do you think of Benedict XIV, Suarez, and St. Alphonsus?"

The young man didn't seem to be much crushed under the avalanche.

"They held that there should be reconsecration?"

"Certainly."

"Let me see. Do I understand you aright? The celebrant intends from the beginning to consecrate those particles?"

"Yes."

"The intention perseveres to the moment of consecration?"

"Yes!"

"And, the *materia* being quite right, he intends to consecrate that objective, that just lies inadvertently outside the corporal?"

"Quite so."

"And you say that Benedict XIV, Suarez, and St. Alphonsus maintain the necessity of reconsecration?"

"Yes."

"Then I pity Benedict XIV, Suarez, and St. Alphonsus."

There was consternation. The bishop looked grave. The old man gaped in surprise and horror. The young men held down their heads and smiled.

"I consider that a highly improper remark, as applied to the very leading lights of theological science," said the chairman, with a frown. And when the chairman frowned it was not pleasant. The bishop's face, too, was growing tight and stern.

"Perhaps I should modify it," said the young priest airily. "Perhaps I should have rather said that modern theologians and right reason are dead against such an opinion."

"Quote one modern theologian that is opposed to the common and universal teaching of theologians on the matter!"

"Well, Ballerini, for example, and the Salmanticenses—"

"Psha! Ballerini. Ballerini is to upset everything, I suppose?"

"Ballerini has the Missal and common sense on his side."

"The Missal?"

"Yes. Read this—or shall I read it?"

Quidquid horum deficit, scilicet materia debita, forma cum intentione, et ordo sacerdotalis, non conficitur Sacramentum; et his existentibus, quibuscunque aliis deficientibus, veritas adest Sacramenti.

"Quite so. The whole point turns on the words *cum intentione*. The Church forbids, under pain of mortal sin, to consecrate outside the corporal; consequently, the priest cannot be presumed to have the intention of committing a *grave* just at the moment of consecration; and, therefore, he cannot be supposed to have the intention of consecrating."

"Pardon me, if I say, sir," replied the young priest, "that that is the weakest and most fallacious argument I ever heard advanced. That reasoning supposes the totally inadmissible principle that there never is a valid consecration when, inadvertently, the priest forgets some Rubric that is binding under pain of mortal sin. If, for example, the priest used fermented bread, if the corporal weren't blessed, in which case the chalice and paten would be outside the corporal, as well as the ciborium; if the chalice itself weren't consecrated, there would be no sacrifice and no consecration. Besides, if you once commence interpreting intention in this manner, you should hold that if the ciborium were covered on the corporal, there would be no consecration—"

"That's only a venial sin," said the chairman.

"A priest, when celebrating," said Father Irwin, sweetly, "is no more supposed to commit a venial than a mortal sin. Besides—"

"I'm afraid our time is running short," said the bishop; "I'll remember your arguments, which are very ingenious, Father Irwin. But, as the chairman says, the *consensus* is against you. Now, for the main Conference, *de textibus Sacrae Scripturae*."

"Father Duff will read his paper, my Lord, and then we'll discuss it."

"Very good. Now, Father Duff!"

Father Duff was another representation of the new dispensation, with a clear-cut, smooth-shaven face, large blue-black eyes, which, however, were not able to fulfil their duties, for, as he took out a large roll of manuscript from his pocket, he

placed a gold-rimmed *pince-nez* to his eyes, and looking calmly around, he began to read in a slow, rhythmic voice. It was a wonderful voice, too, for its soft, purring, murmurous intonation began to have a curious effect on the brethren. One by one they began to be seized by its hypnotic influence, and to yield to its soft, soporific magic, until, to my horror and disgust, they bowed their heads on their breasts, and calmly slept. Even the Master of Conference, and the bishop himself, gently yielded, after a severe struggle. "I shall have it all to myself," I said, "and if I don't profit much by its historical aspects, I shall at least get a few big rocks of words, unusual or obsolete, to fling at my curate." And so I did. Codex Alexandrinus, and Codex Sinaiticus, and Codex Bezae, and Codex Vaticanus rang through my bewildered brain. Then I have a vague recollection that he actually laughed at the idea of six literal days of creation, which made an old priest, out of his dreams, turn over to me and whisper: "He's an infidel;" then, again, he ridiculed the idea of the recognized authorship of the Pentateuch; spoke of Chaldean and Babylonian interpolations; knocked on the head the Davidical origin of the Psalms; made the Book of Daniel half-apocryphal; introduced the Book of Job, as a piece of Arabian poetry, like the songs of some man called Hafiz; talked about Johannine Gospels and Pauline Epistles; and, altogether left us to think that, by something called Ritschlian interpretations, the whole Bible was knocked into a cocked hat. Then he began to build up what he had thrown down; and on he went, in his rhythmical, musical way, when just as he declared that "the basal document on which everything is founded is the ur-evangelium, which is the underlying cryptic element of the Synoptic Gospels." Just as he reached that point, and was going on about Tatian's *Diatessaron*, a deep stertorous sound, like the trumpeting of an elephant, reverberated through the conference room. They all woke up, smiling at me, and as they did not seem inclined to apologize to Father Duff for their misbehavior, I said gravely and most angrily:

"My Lord, I think the Conference should be a little less

unconscious of the grave discourtesy done to one of the most able and erudite papers that I have ever heard here—"

There was a shout of irreverent laughter, in which, I am sorry to say, the bishop joined. At least, I saw his Lordship taking out a silk handkerchief and wiping his eyes.

"I propose now, my Lord, as an *amende* to the most cultured and distinguished young priest, that that valuable paper be sent, with your Lordship's approbation, to some ecclesiastical journal in Ireland or America. Its appearance in permanent print may give these young men some idea of the contents of the document, the main features of which they have lost by yielding, I think too easily, to the seductions of ill-timed sleep—"

Here there was another yell of laughter, that sounded to my ears ill-placed and discourteous; but the chairman again interposed:

"Now, Father Duff, if you are not too highly flattered by the encomiums of Father Dan, who was your most attentive and admiring listener, I should like to ask you a few questions on the subject-matter of your paper."

"Surely," I declared, "you are not going to attack such a stronghold? Besides, the time is up."

"There is a full hour yet, Father Dan," said the bishop, consulting his watch; "but you won't mind it, you are able to pass your time so agreeably."

I did not grasp his Lordship's meaning; but I never do try to penetrate into mysteries. What's that the Scripture says? "The searcher after majesty will be overwhelmed with glory."

But the little skirmishes that had taken place before the paper was read were nothing to the artillery-duel that was now in progress.

"With regard to the Septuagint," said the chairman, "I think you made a statement about the history of its compilation that will hardly bear a test. You are aware, of course, that Justin, Martyr and Apologist, declares that he saw, with his own eyes, the cells where the Seventy were interned by order, or at the request, of Ptolemy Philadelphus. How, then, can the letter of Aristeas be regarded as apocryphal?"

"Well, it does not follow that the whole letter is authentic merely because a clause is verified. Secondly, that statement imputed to Justin may be also apocryphal."

"Do you consider the names of the seventy-two elders also unauthentic?"

"Quite so."

"And altogether you would regard the Septuagint as a rather doubtful version of the Ancient Law?"

"I'd only accept it so far as it agrees with the Vulgate and the Codices."

"But you're aware it was in common use amongst cultivated Jews years before the coming of our Lord; in fact, it may be regarded as a providential means of preparing the way of the Lord for the Jews of Greece and Alexandria."

"That proves nothing."

"It proves this. It is well known that the Hebrews were scrupulously exact about ever title and letter, and even vowel-point—"

"I beg your pardon, sir; the Hebrews before Christ didn't use vowel-points."

"That's a strong assertion," said the chairman, reddening.

"It is true. I appeal to his Lordship," said Father Duff.

"Well," said the bishop diplomatically, "that appears to be the received opinion; but the whole thing is wrapped up in the mists and the twilight of history."

I thought that admirable.

"To pass away from that subject," said the chairman, now somewhat nervous and alarmed, "I think you made statements, or rather laid down a principle, that Catholics can hardly accept."

Father Duff waited.

"It was to the effect that in studying the history of the Bible, as well as in interpreting its meaning, we must take into account the discoveries and the deductions of modern science."

"Quite so."

"In other words, we are to adopt the conclusions of German rationalistic schools, and set aside completely the supernatural elements in the Bible."

"Pardon me; I hardly think that deduction quite legitimate. There are two schools of thought in the Church on this question: the one maintains with Dr. Kaulen, of Bonn, that the conclusions of modern criticism are so certainly erroneous that young students should not notice them at all. The other holds that we must read our Bibles by the light of modern interpretation. The official Encyclical of the present Pope Leo XIII (*Providentissimus Deus*) should have closed the controversy; but men are tenacious of their opinions, and both schools in Germany utilize the Encyclical for their own ends. Professor Aurelian Schöpfer, of the Brixen, at once published his book (*Bible and Science*), in which he maintained that the teaching of the natural sciences may be used by Catholics not only to confirm Biblical statements, but to interpret them. As I have said, he was opposed by Kaulen, of Bonn. There was a second duel between Schantz of Tübingen, and Scholz of Würzburg. The former insisted that no new principle of Biblical interpretation has been introduced by the Encyclical; the latter that the principle of scientific investigation was recognized, and was to be applied. Now, a Protestant, Konig of Rostock, was interested in this Catholic controversy, and collected seventy reviews of Schöpfer's work by leading scholars in Germany, Austria, France, Ireland, America; and he found that five-sixths endorse the position of the author—"

"You might add, Father Duff," said my curate, who was an interested listener to the whole argument, and who had been hitherto silent, "that these reviewers found fault with Schöpfer for ignoring the *consensus patrum*, and for decidedly naturalistic tendencies."

The whole Conference woke up at this new interlude. The chairman looked grateful; the bishop leaned forward.

"But the *Civiltà Cattolica*," said Father Duff, "which we may regard as official, says, in its review of the same book: 'Biblical history cannot be any longer stated except in agreement with the true and correct teaching of the Bible and the reasonable conclusions of the natural sciences.'"

"Quite so," said Father Letheby, "that applies to the

certain discoveries of geology and astronomy. But surely you don't maintain that philology, which only affects us just now, is an exact science."

"Just as exact as the other sciences you have mentioned."

"That is, as exact as a mathematical demonstration?"

"Quite so."

"Come now," said my curate, like a fellow that was sure of himself, "that's going too far."

"Not at all," said Father Duff; "I maintain that the evidence of history on the one hand, and the external evidence of monuments on the other, combined with the internal evidence of Scriptural idiomatisms of time and place, are equivalent to a mathematical demonstration."

"You'll admit, I suppose," said Father Letheby, "that languages change their structures and meanings very often?"

"Certainly."

"The English of Shakspere is not ours."

"Quite so."

"Even words have come to have exactly antithetical meanings, even in a lapse of three hundred years."

"Very good."

"And it is said that, owing to accretions, the language we speak will be unintelligible in a hundred years time."

"Possibly."

"Now, would you not say that a contemporary of Shakspere's would be a better judge of his poetry and its allusive and natural meaning than ever so learned a linguist, after an interval of change?"

"Well, I should say so. I don't know where you are drifting."

"What is the reason that we never heard of these 'internal evidences,' these 'historical coincidences,' these 'exclusive idioms,' from Origen or Dionysius, or from Jerome or Augustine, from any one of the Fathers, who held what we hold, and what the Church has always taught, about the authorship of the Sacred Books, and to whom Hebrew and Greek were vernacular?"

"But, my dear sir, there are evident interpolations even

in the Gospels. Do you really mean to tell me that that canticle of the *Magnificat* was uttered by a young Hebrew girl on Hebron, and was not rather the deliberate poetical conception of the author of St. Luke's Gospel?"

I jumped from my seat; but I needn't have done so. I saw by the whitening under my curate's eyes, and the compression of his lips, and his eyes glowing like coal, that our dear little Queen's honor was safe in his hands. Father Duff couldn't have stumbled on a more unhappy example for himself. Father Letheby placed his elbows on the table and, leaning forward, he said in a low, tremulous voice:

"You may be very learned, Father, and I believe you are; but for all the learning stored up in those German universities, which you so much admire, I would not think as you appear to think on this sacred subject. If anything could show the tendency of modern interpretations of the Holy Scriptures, it would be the painful and almost blasphemous opinion to which you have just given expression. It is the complete elimination of the supernatural; the absolute denial of Inspiration. If the *Magnificat* is not an inspired utterance, I should like to know what is."

There was a painful silence for a few seconds, during which I could hear the ticking of my watch. Then the Master of Conference arose, and, kneeling, said the *Actiones nostras*. We were all gathering up our books and papers to disperse, when the Bishop said:

"Gentlemen, the annual procession in honor of our Blessed Lady will be held in the Cathedral and College grounds on the evening of May the 31st. I shall be glad to see there as many of you as can attend. Dinner at four; rosary and sermon at seven o'clock. Father Letheby, would you do me the favor of preaching for us on that occasion?"

Father Letheby blushed an affirmative; and then the Bishop, with delightful tact, turned to the humbled and almost effaced Father Duff, and said:

"Father Duff, leave me that paper; I think I'll adopt the admirable suggestion of our friend, Father Dan."

Some of the young fellows, wits and wags as they were,

circulated through the diocese the report that I tried to kiss the bishop. Now, there is not a word of truth in that—and for excellent reasons. First, because like Zachæus, I am short of stature; and the bishop,—God bless him!—is a fine, portly man. Secondly, because I have an innate and congenital dread of that little square of purple under his Lordship's chin. I'm sure I don't know why, but it always gives me the shivers. I'm told that they are allowing some new class of people called "Monsignori," and even some little canons, to assume the distinctive color of the episcopate. 'Tis a great mistake. Our Fathers in God should have their own peculiar colors, as they have their own peculiar and tremendous responsibilities. But I'll tell you what I did. I kissed the bishop's ring, and I think I left a deep indentation on his Lordship's little finger.

The Master of Conference detained me.

"I'm beginning to like that young fellow of yours," he said. "He appears to have more piety than learning."

"He has both," I replied.

"So he has; so he has, indeed. What are we coming to? What are we coming to, at all?"

"Then I suppose," I said, "I needn't mind that bell?"

"What bell?"

"The bell that I was to tie around his neck."

"Father Dan, you have too long a memory; good-by! I'm glad you've not that infidel, Duff, as curate."

We went home at a rapid pace, my curate and I, both too filled with thought to speak much. At last, I said, shaking up:

"I'm beginning to think that I, too, took forty winks during the reading of that paper."

"I think about forty minutes of winks, Father Dan," he replied. "You slept steadily for forty minutes out of the forty-five."

"That's a calumnious exaggeration," I said; "don't I remember all about Job, and Daniel, and the synoptic Gospels."

"These were a few preliminaries," replied my curate.

"But who was that undignified and ungentlemanly fellow that woke us all with such a snore? I suppose it was Delaney?"

"No; it was not Delaney. He was too agitated after his rencontre with the chairman to fall asleep."

"Indeed? Perhaps it would be as well for me not to pursue the subject further. This will be a great sermon of yours."

"I'm very nervous about it," he said, shaking the reins. "It is not the sermon I mind, but all the dislike and jealousy and rancor it will cause."

"You can avoid all that," I replied.

"How?"

"Break down hopelessly and they'll all love you. That is the only road to popularity—to make a fool of yourself."

"I did that to-day," he said. "I made a most determined cast-iron resolution not to open my lips unless I was interrogated, but I could not stand that perkiness and self-sufficiency of Duff, especially when it developed into irreverence."

"If you had not spoken I should have challenged him; and I am not sure I would have been so polite as you were. The thing was unpardonable."

We dined at Father Letheby's. Just after dinner there was a timid knock at the door. He went out, and returned in a few minutes looking despondent and angry. I had heard the words from the hall:

"She must give it up, your reverence. Her little chest is all falling in, and she's as white as a corpse."

"One of the girls giving up work at the machines," he replied. "She's suffering from chest trouble, it appears, from bending over this work."

"Who is she?" I queried.

"Minnie Carmody—that tall girl who sat near the door."

"H'm," I said. "I think it would be nearer the truth to say that Minnie Carmody's delicacy comes from the vinegar bottle and white paper. She was ashamed of her red face, and this is the latest recommendation of the novelette to banish roses, and leave the lilies of anæmia and consumption."

"It augurs badly, however," he replied. "The factory is not open quite a month yet."

THE PRIEST ON SICK-CALLS IN CONTAGIOUS DISEASES.

(*Conclusion.*)

III.—Contagious Diseases in Schools.

CASES of diphtheria, scarlet fever, measles, and even small-pox are not seldom found in school-rooms, and much anxiety can be averted and the spread of infection can be wholly or in part prevented by a knowledge of disinfection.

The laity will often follow the advice of a priest in matters of hygiene when they are inclined to rebel against the regulations of health departments and the suggestions of physicians, therefore a preliminary explanation of methods for the prevention of infection in the family will be advantageous; prevention in the family is also intimately connected with prevention in the school. Methods useful in the family are useful also in convents and boarding-schools.

As regards diphtheria, the chief causes of the spread of this disease are mistaken diagnosis, imperfect isolation, incomplete disinfection, and, paradoxical though it may seem, a lack of susceptibility to the disease in a large number of children.

Many physicians, especially among the old men, are still under the grave illusion that diphtheria can always be recognized without the aid of the microscope, and that membranous croup commonly kills. All scientific writers upon diphtheria agree that it is caused without doubt by the Klebs-Loeffler bacillus. They also hold that there is a disease called membranous croup, as distinct from diphtheria as typhoid is, but that membranous croup is a comparatively harmless and non-contagious disease. Two per centum is a liberal mortality in membranous croup, yet a certain class of physicians are constantly reporting deaths from this disease. In a series of 286 cases (not deaths) diagnosed as membranous croup by physicians of New York City a few years ago, Park found the diphtheria bacillus in 229, or 80 per centum. I have never examined the throat of a child dead from so-called membranous croup in which I did not find the diphtheria bacillus, except in one case, and that case of "membranous croup" turned out to be pneumonia. This is the experience of every

bacteriologist that has had to do with diphtheria. I know an Eastern city in which, within ten years, there were 52 deaths reported as caused by *thrush!* These deaths might just as truthfully be attributed to linen collars.

On the other hand, according to Baginsky, of Berlin, Martin, of Paris, Park, of New York, and Morse, of Boston, from 20 to 50 per centum of the cases admitted even to diphtheria hospitals have not diphtheria at all. Bacteriologists find that about 35 per centum of the cases reported by physicians to be diphtheria are really nothing but tonsillitis or pharyngitis, with now and then a case of membranous croup. Without a bacteriological diagnosis, therefore, 35 families in each hundred quarantined (where quarantine laws exist) are unjustly quarantined and subjected to the trouble and expense of useless disinfection. The suffering this can cause to a poor family, whose small business is often ruined by quarantine, is a very serious consideration. Again, no matter what experience a physician may have had, he cannot in many cases differentiate diphtheria in its early stages, or in children of good resisting power, from comparatively harmless throat affections. The extraordinary resisting power against diphtheria shown by some children and adults has been already spoken of. There are bad cases of diphtheria which the experienced physician can diagnose as soon as he enters the patient's room without even looking at the throat, but the lighter cases that are dangerous are not easily recognized. A few months ago, in Washington, two children of a family were attacked with a slight throat soreness after one child had died of diphtheria. The cases of these two children would never have suggested diphtheria if that first child had not died of the disease. Objectors will say these two children did not have diphtheria. They both died inside of ten days from syncope, but no membrane had formed—what was that? The diphtheria bacillus was present. To speak from personal experience, I have in children's hospitals and as a medical inspector seen over eight hundred cases of diphtheria clinically. That is more than twice as many cases as most physicians see in a large city after twenty years of practice, and I am certain

that light diphtheria in hundreds of cases cannot be diagnosed without the microscope.

The immunity mentioned above explains the fact that the Klebs-Loeffler bacillus is sometimes found in healthy throats. The conclusion to draw is that the possessor of this so-called healthy throat is personally immune and really more dangerous than a patient ill with diphtheria, because we cannot guard ourselves against him. Some have drawn the conclusion that the Klebs-Loeffler bacillus is therefore not the cause of diphtheria, which is not logical. The tubercle bacillus has been found in the healthy nostrils of hospital nurses, but that does not prove that the tubercle bacillus is not the cause of tuberculosis. I could never yet persuade one of the opponents of the Klebs-Loeffler bacillus' claim to fame to let me inoculate him with that bacillus which he calls harmless. Natural immunity explains also, as has been said before, the mysterious spread of the disease at times. There are present in the schools children with "sore throats" which are really diphtheritic.

The conclusion to be drawn from these remarks is that all cases of sore throat in children should be examined bacteriologically; but unfortunately, the bacteriological examination for diphtheria is a complicated process that requires an expert bacteriologist and a laboratory. The cost of a laboratory equipped for this diagnosis alone is not great, but it is almost impossible at present to get bacteriologists competent to make the diagnosis, even if city governments were willing to employ such men.

The only resource, then, is to treat every suspicious case of sore throat as if the disease were really diphtheria, until a diagnosis is established as near the truth as possible. Children that are affected with throat inflammations should be kept from school. The people should be taught the necessity of isolation and disinfection; they should be warned against patent disinfectants, especially against those that have carefully printed directions for use, because a printed lie is usually more dangerous than a spoken one.

Diphtheria is not directly caused by unhygienic surround-

ings. A disregard of hygiene disposes a child for infection if the child is exposed to the bacillus. The specific germ must be introduced into the patient's mouth or nostrils. When a child is infected with diphtheria the breath is not a medium of contagion. The sputum, spat out or coughed out, is a means whereby the disease is spread. The bacillus is in the patient's mouth and nostrils; it gets upon his hands by contact, upon eating utensils, upon whatever touches the mouth of the sick person. The bacillus does not float in the air of even the sick-room, except in those cases where dried sputum is stirred up by sweeping or by attrition of other kinds.

When a diphtheria patient is found in a house, select a room set off as far as possible from the rooms commonly used by the family, and before putting the patient into this room remove all curtains, upholstered furniture and carpets from it that are not so cheap or so worn that they may be destroyed after the patient's convalescence, or which are of such texture that they will not be destroyed by water. In any case the less there is in the room the easier the disinfection will be.

Use the mattress upon which the patient had slept for the few nights before you discovered the nature of the disease. Books should be removed, because an infected book cannot be disinfected except upon the outside. This room is not to be swept while the patient is in it,—dust may be wiped up with a damp cloth. The cloth is to be disinfected before it is sent out of the room. It is useless to hang sheets wet with disinfectants upon the door of the room. No good is effected, and there will be trouble enough without making superfluous work.

The popular notions regarding sulphur as a disinfectant after diphtheria are erroneous. Sulphur fumes in certain definite quantity will disinfect after smallpox, scarlet fever, measles, and some other diseases. These fumes will also kill the diphtheria bacillus, if the bacillus is wet and exposed directly; but if it is buried in sputum or in clothing the fumes will have no effect whatever upon it. The disinfectants to use are acid bichloride of mercury, formaldehyde, and heat. When the patient is taken to the room prepared, let a mix-

ture of one ounce of bichloride of mercury in two ounces of common hydrochloric acid be obtained. This is, as was said before, a violent poison, and it must be kept out of the reach of children. Two teaspoonfuls of this solution in an ordinary wooden bucket of water filled to within two inches of the rim makes the disinfecting solution. A wooden wash-tub nearly filled with this disinfectant, mixed as directed in the bucket, should be kept near the door of the room, and all towels, sheets, and soiled linen must be soaked in this tub for twenty-four hours. After that anyone may handle these articles with perfect safety. The articles that have been soaked for twenty-four hours should be rinsed in ordinary water to remove the acid, and they may then be washed. The nurse should not touch the outside of the tub with infected articles while putting these in the disinfectant. Do not make the solution stronger than directed here, or it will destroy the articles soaked in it, and for the same reason do not leave them in it longer than twenty-four hours.

If an attendant can be kept isolated with the patient there will be less liability of carrying the infection through the house. In a majority of cases, however, the mother is obliged to care for the patient and to also attend to her household duties. In the last case, let her keep near the door of the room a cotton wrapper which she can put on over her dress whenever she enters the room. She had better also tie a towel over her hair. In the room a chinastone basin should be kept, containing a gallon of water, in which is a teaspoonful of the acid bichloride. Every time the attendant touches the patient let her wash her hands in this mixture, using no soap. Tell her to remove her finger-rings. The patient should not be handled except when absolutely necessary, to avoid needless exposure to infection; it is also injurious to a child ill with diphtheria to lift it up. The nurse's covering wrapper should be soaked in the tub as often as possible. Some ignorant persons give as an excuse for a lack of care in handling contagious diseases like diphtheria, that they are not afraid of the infection. Fear has nothing to do with the case.

Food is to be taken to the door of the sick-room by

someone other than the attendant. The tray should not be carried into the room. After the meal, take to the door a pan containing water, and let the attendant set the dishes, knives and forks, and the food handled by the child, under the water without touching the rim of the dishpan. Then anyone may carry the pan to the kitchen, where it is to be set upon the stove, and the water holding the dishes and rejected food is boiled for a half hour. After that process, the contents of the pan are safe, and they may be handled for washing. Cloths used in wiping the mouth of the patient are to be wrapped in paper and burned. Dejecta should be covered with chloride of lime.

After the patient begins to convalesce the danger of infection grows greater. When the membrane has disappeared and the child is able to run about the room, the attendant ceases commonly to use the throat-spray, because the process is troublesome. In such cases the diphtheria bacillus remains in the patient's mouth for three or four weeks, and during the first two weeks of this time, at the least, the child is as dangerous to others as it was during any period of the attack. In one case in my own experience, the bacillus remained present for *eleven* weeks from the date of diagnosis. I then lost sight of the case. In the tenth week the bacillus present when in pure culture killed a guinea-pig in thirty-six hours. This is, of course, an exceptional occurrence; but in any circumstance the patient should be kept isolated until the bacillus has disappeared from the throat. This fact can be ascertained only by a bacteriologist, and when no such examination is possible, the child should be confined to the room three weeks after the membrane has disappeared. The bacillus remains after the use of antitoxin, as if antitoxin had not been used.

When a child is to be released from the sick-room, bathe it carefully with soaped warm water, washing out the hair and under the finger-nails especially. Then wet a towel with the disinfectant (the acid bichloride) and go over the body with it, afterward rinsing with ordinary water. Do not let the disinfectant enter the child's mouth or eyes. Next, without letting the child touch anything in the room, especially avoiding the

door-knob, send it to another room and dress it in clothing that has not been near the sick-room. If, after this process, other children are infected, the explanation is that the child has been released too soon.

It commonly happens that a child ill with diphtheria has been going about the entire house for some days before a physician has been called in. In that event you have the house to disinfect. You must then wet with the bichloride disinfectant everything the child has touched, and boil all eating utensils.

As to the disinfection of the room and its contents: the irritation of diphtheria causes a large quantity of saliva to flow from the child's mouth; this infected saliva runs down upon the pillows and soaks into them. It may also soak into the mattress. If a town has a steam disinfecting plant, there is no trouble in dealing with bedding and carpets after diphtheria and other contagious diseases; such a plant, however, costs at the least $6,000. It is safer, in the absence of steam disinfection, to destroy pillows by fire; but if these are opened and the filling put into tubs or barrels containing the proper quantity of the acid bichloride solution and soaked for about two days, they will be safe. The ticking in this case should be boiled in a wash-boiler, and the filling is to be rinsed before drying. The mattress is less liable to infection beneath the ticking. If a piece of oil-cloth or rubber-cloth is spread beneath the sheet under the child and the mattress kept well covered with the sheets during the course of the disease, the filling of the tick will most probably be not infected. The loss of a good feather or hair mattress is considerable in the house of a poor man, and these often may be saved. If a mattress is laid upon chairs, and the proper quantity of formaldehyde, *i. e.*, 500 c.c. for each 1,000 cubic feet of air space in the room, is used, setting the cloths soaked in the formaldehyde under the mattress, there will be no need for destroying the mattress.

If anything is to be sent out of the room to be burned, spread a piece of old carpet or bagging outside the room door, set on this the articles to be destroyed, wrap them carefully in the fabric, tying all with cords; then take the bundle outside the town in a covered wagon, pour kerosene oil on the

package without opening it, and set it afire. Afterward wash the wagon with the acid bichloride.

Wet the floors and furniture of the room with the acid bichloride. Do not merely sprinkle the solution about, flood everything with it, because the bacillus is killed only by direct contact, and remember that eight hundred of the diphtheria bacilli in a bunch are not larger than the eye of a needle. The bichloride will spoil gilt picture frames; therefore, use a ten per centum solution of carbolic acid on these and all other metallic surfaces. Coins should be boiled, and paper money should be dipped in a ten per centum solution of carbolic acid and dried at a stove. Money is not often found in a diphtheria room, but I seldom failed to find it in a smallpox room, and usually under the pillow.

Formaldehyde is the best disinfectant for wall-paper unless the child has spat upon it—then use the bichloride. Sometimes the bichloride does not injure the wall-paper, but if there are gilt figures on it these will be blackened. If formaldehyde is used there is no need for a repapering of the room. If you determine to have the room repapered, wet it with the bichloride before you bring in the workmen. It is difficult to disinfect a carpet except by steam, and on this account the carpet should be removed from the room before the patient is brought into it. If it has been kept in the room, when you are disinfecting wet it thoroughly with the bichloride solution; but it is better to burn it where there is no steam disinfector. The wetting usually spoils it anyhow.

Keep cats, dogs, and especially kittens, out of a diphtheria room. Kittens will take the disease easily, and cats and dogs carry about the infection. If a valuable dog should get into the room, disinfect his hair with the bichloride and rinse it out.

While using the bichloride on a room do not forget the window-panes, the door-knobs, and that part of the chair-legs that touch the floor. After you use the bichloride expose the room to formaldehyde fumes.

As to the use of antitoxine as a preventive and cure for diphtheria, too much praise cannot be given to that wonderful discovery. Reliable diphtheria antitoxine, used properly and

early enough, is almost an absolute cure. Where it fails it has been used too late. In any case its only evil effect may be an attack of nettle-rash or hives. The few sudden deaths that have occurred in its use were caused by an ignorant use of the syringe. You will find physicians here and there that are opposed to the use of antitoxine. They can give no reason for their opposition except that the use of antitoxine is new. The violence of the opposition has been, in my experience, in direct ratio to the ignorance of the quack. If he does not know the difference between a bacillus and a banana his opposition will be abusive. One serious disadvantage in the use of antitoxine is that it leaves the dangerous bacillus in the mouth of the child about as long as an unaided convalescence would leave it. The membrane will often disappear in twenty-four hours when antitoxine is used, and the child will be playing about the floor. Then the mother who knows everything, will say the child never had diphtheria; she will scold the physician, she will not disinfect, and she will let the child run about the house.

The free-book system that prevails in some schools is a prolific cause of infection. Books are infected at home or by children from infected houses, and mixed with the other books of the school. The diphtheria bacillus will cling to a book for at least a year. If books are given to a child give them outright, and do not let the books be mixed in the schoolroom.

Common drinking-cups are another source of infection. Let each child have its own tin cup. The clothes-rack also in a school is a source of infection. Room enough should be given to each hook to keep the hat and coat of one child from touching those of another, and a wooden partition standing out from the wall about eight inches should separate hook from hook. The janitor should wash the clothes racks with the acid bichloride solution on sweeping days.

Suppose a child is found in school having diphtheria, or coming from a house where he probably was in contact with diphtheria. The discovery may be made immediately after the child has gone to his desk in the morning, or he may have been spreading the infection for some time. Send the child home

and dismiss the children in the room. Rooms in which the child has not been are, of course, not infected, and only what he touches is infected in any case. Wet everything in the building and outhouses, that he possibly could have come in contact with, with the acid bichloride. Do not frighten the youngster, but take him quietly and find out what parts of the building he has been into. Burn his books and papers, or, if this action may cause difficulty with ignorant parents, let him take his books home and inform the health officer of the fact. When he returns to school be sure of the history of his books. Use formaldehyde in the infected room or rooms; after fourteen hours ventilate the room, and class may be resumed immediately. If within the next week any child shows signs of a sore throat send it home.

In the Northern States diphtheria is most prevalent in October and November; scarlet fever is especially an April disease. It is easier to spread the infection of scarlet fever and measles than that of diphtheria, but it is not so difficult to disinfect after scarlet fever and measles as after diphtheria. The contagion of scarlet fever does not resist sulphur fumes or formaldehyde. Disinfect a school-room after scarlet fever as for diphtheria, but be sure to use formaldehyde or sulphur also, because the contagion can float about a room. In such a case it is better to use formaldehyde throughout all the rooms of a building. Insist upon keeping a scarlet fever convalescent out of school until all scaling of the skin has ceased.

Chickenpox is a harmless disease, but it is more infectious than even measles. Disinfect with formaldehyde. A child with tuberculosis of the lungs or a child infected with syphilis should not be permitted to go to school under any circumstance. There are a few infectious skin diseases—itch, which is rare in the United States, ringworm, and the forms of tinea. Itch is caused by a small insect; ringworm and the forms of tinea by vegetable parasites; barber's itch is a kind of tinea. When tinea gets into a child's scalp it is difficult to get rid of it. These vegetable parasites sometimes loosen children's fingernails. The presence of lice also can cause acute skin eruption.

AUSTIN O'MALLEY, M.D.

Notre Dame University, Indiana.

Analecta.

E S. R. UNIVERSALI INQUISITIONE.

I.

De validitate baptismi collati per modum unctionis in fronte.

Beatissime Pater :

Episcopus N. N., ad Sanctitatis Vestrae pedes provolutus, supplex exponit casum sequentem, et postulat quid theoretice putandum, et quid agendum in praxi.

Post mortem recentem sacerdotis N. parochi loci N. in hac dioecesi, certis testimoniis detectum fuit illum a pluribus annis baptismum pueris contulisse non per ablutionem, sed per modum unctionis in fronte cum pollice in aqua baptismali madefacto.

Impossibile dictu quot pueri et a quonam tempore sic fuerint baptizati: multi iam adulti: multi ad alias regiones profecti: multi iam mortui.

Quid putandum de validitate huius baptismatis et quid agendum in praxi cum sic baptizatis?

Feria IV, die 14 Decembris 1898.

In Congregatione Generali coram EEmis ac RRmis DD. Cardinalibus in rebus fidei et morum Inquisitoribus Generalibus habita, propositis suprascriptis dubiis, praehabitoque RR. DD. Consultorum voto, iidem EE. ac RR. Patres respondendum mandarunt:

Curandum ut iterum baptizentur privatim, sub conditione, adhibita sola materia cum forma absque caeremoniis et ad mentem. — "La mente è che si richiami in modo speciale l'attenzione del Vescovo sopra i battezzati nel modo esposto, i quali fossero stati poi promossi agli Ordini sacri."

Sequenti vero Feria VI, die 16 eiusdem mensis et anni, in audientia a SS. D. N. Leone Div. Prov. Pp. XIII R. P. D. Adsessori impertita, SSmus D. N. resolutionem EE. ac RR. Patrum adprobavit.

I. *Can.* MANCINI *S. R. et U. Inquis. Not.*

II.

DE IMPEDIMENTO AFFINITATIS CONTRACTAE IN INFIDELITATE, QUOAD MATRIMONIUM POST BAPTISMUM AMBARUM PARTIUM.

Beatissime Pater:

Praefectus Aplicus N. N. ad pedes S. V. provolutus exponit quod Andreas M. olim paganus, dein conversus ad fidem et baptizatus, ducere vult N. N. catechumenam et baptismo proximam.

Illa N. N. erat secunda uxor (et ideo illegitima) patris Andreae, nunc defuncti, qui in infidelitate habuit quinque uxores, quarum prima, quae legitima est, adhuc vivit. Insuper, praedicta N. N., post mortem patris Andreae, fuit uxor illegitima fratris dicti patris Andreae; et insuper fuerat illegitima uxor avi Andreae. Quapropter Praefectus Aplicus humiliter petit dispensationem ad hoc ut Andreas M. ducere possit dictam N. N., quam dispensationem insuper petit habitualiter pro similibus casibus.

Feria IV, die 14 Decembris 1898.

In Congregatione Generali habita coram EEmis ac RRmis DD. Cardinalibus in rebus fidei et morum Inquisitoribus

Generalibus, proposito suprascripto supplici libello, rite perpensis omnibus rerum adiunctis, praehabitoque RR. DD. Consultorum voto, iidem EE. ac RR. Patres respondendum mandarunt:

Si ambo sponsi, in infidelitate affines, post susceptum baptisma matrimonio coniungi petant, supplicandum SSmo pro dispensatione.

Quoad vero facultatem habitualem dispensandi in similibus casibus, Vicarius Apostolicus utatur facultatibus, si quas habet, dispensandi super impedimentis dirimentibus.

Sequenti vero Feria VI, die 16 eiusdem mensis et anni, in audientia a SS. D. N. Leone Div. Prov. Pp. XIII R. P. D. Adsessori impertita, SSmus D. N. resolutionem EE. et RR. Patrum adprobavit, et petitam gratiam concessit.

I. *Can.* MANCINI *S. R. et U. Inquis. Not.*

III.

DE IURAMENTO PRO STATU LIBERO PROBANDO.

Beatissime Pater:

Epo N. N. saepe difficultates occurrunt pro complendis probationibus status liberi in ordine ad matr. Contingit enim quod nonnulli, quamvis neque vagi sint neque milites, e propria regione absunt, neque obtinere possunt relativum documentum status liberi pro tempore absentiae. Et ideo petit Orator facultatem ut etiam illos admittere possit ad iuramentum suppletorium, uti fit cum vagis et militibus. Eamdem insuper postulat facultatem pro casibus in quibus obtineri nequit documentum pro accepta Confirmatione.

Feria IV, die 30 Novembris 1898.

In Congregatione Generali S. R. et Univ. Inquisitionis habita ab EE. Cardinalibus in rebus fidei et morum Generalibus Inquisitoribus, propositis suprascriptis precibus, praehabitoque RR. DD. Consultorum voto, iidem EE. ac RR. Patres rescribendum mandarunt:

Quoad documentum libertatis, transmittatur Instructio in Adrien. diei 1 Feb. 1865. Quoad documentum Confirmationis, Episcopus utatur iure suo.

Feria vero VI die 2 Dec. eiusdem anni in solita audientia R. P. D. Adsessori S. O. impertita, facta de his omnibus SS. D. N. Leoni Div. Prov. PP. XIII relatione, SS. resolutionem EE. PP. adprobavit.

I. *Can.* MANCINI, *S. R. et Univ. Inquis. Notarius.*

Instructio vero in *Adrien.* diei 1 Feb. 1865 est prout sequitur:

1. Utrum Epus teneatur ad certiorandum cum processu testium, de libertate sponsorum qui matr. contrahunt in sua Dioecesi, antequam fiant publicationes, etiamsi isti semper domicilium habuerint in dicta Dioecesi?

Resp. Generatim loquendo, affirmative.

2. Quaenam sit maxima extensio quae dari possit denominationi vagorum, et utrum Epo liceat admittere ad iuramentum loco litt. testimonialium Curiarum et processus super testibus pro matrimoniis celebrandis in propria Dioecesi, illas personas quae quamvis vagae proprie non sint, commoratae sunt in variis locis, et asserunt sese non posse adducere testes coram Curiis pro testimonio status liberi; utrum tandem generatim possint tractari sicuti vagi, in quantum ab iis nequeunt obtineri petita documenta libertatis, possintque admitti ad iuramentum quoad illa loca relate ad quae nequeunt testimoniales obtineri?

Resp. Affirmative, durante indulto admittendi ad iuramentum suppletorium, et servatis omnibus clausulis in eodem indulto contentis, et dummodo mora in unoquoque vagationis loco non excesserit annum.

3. Utrum litt. testim. relate ad statum liberum semper versari debeant tum circa examen testium, tum circa publicationes?

Resp. Regulariter loquendo, affirmative, quando mora contrahentium non fuit continua per plures annos in loco in quo contrahitur matrimonium.

4. Utrum pars instructionis "si contrahentes sint vagi, non procedatur ad licentiam contrahendi, nisi doceant per fidem Ordinariorum suorum esse liberos etc." non habeat vigorem ob facultatem concessam a S. Sede ad admittendos pro iuramento suppletorio vagos et milites, et utrum quoad illos et illos, praeter iuramentum suppletorium, exigendae sint etiam

publicationes in locis in quibus vagi fuerunt vel militiae adscripti?

Resp. Indultum admittendi ad iuramentum suppletorium locum dumtaxat habere quando libertas status aliter legitime probari non potest.

5. Utrum, quum deficiant testes, vel isti insufficienter cognoscant personas, ita ut nequeant respondere interrogationibus praescriptis a supracitato decreto, et speciatim interrogationibus sub nn. 9 et 13 contentis, uti ordinarie accidit, possit Epus permittere matrimonium, pro satis habens publicationes in iis locis in quibus fieri possunt, imo et deficientibus iis seu partialiter seu totaliter, utrum admittere possit ad iuramentum, quod habeatur uti probatio totalis vel partialis libertatis, relate ad regiones in quibus fieri nequeunt publicationes, nec testium processus?

Resp. Urgendum observantiam instructionis s. m. Clementis X sub feria V 21 Augusti 1670 cum adnexis declarationibus datis fer. VI 24 Febr. 1847 et instandum ut parochi diligenter inquirant a contrahentibus testes fide dignos in respectivis locis examinandos. Si tamen id difficulter admodum fieri possit, admitti poterunt in curia loci ubi contrahitur matrimonium testes fide digni, qui status libertatem tempore vagationis concludenter probent; et si Ordinario opportunum videatur admitti etiam potest sponsus ad iuramentum suppletorium, constito tamen ipsum esse fide dignum. In casibus vero particularibus et difficilioribus r. p. D. Episcopus recurrat ad S. Congregationem. Quod si matrimonium adeo urgeat, ut tempus recurrendi non adsit, Episcopus curet concludentes probationes super status libertate prout expediens iudicaverit aliter colligere.

Romae, die 11 Ianuarii 1865.

E S. CONGREGATIONE RITUUM.

I.

DUBIUM DE PULSAND. ORGANIS IN CANTU PRAEFATIONIS, ETC.

Proposito *dubio:* An in cantu Praefationis et Orationis Dominicalis quoties Missae decantantur, organa pulsari queant?

Sacra Rituum Congregatio, referente subscripto Secretario, et audito voto Commissionis Liturgicae, respondendum censuit: "*Obstat Caeremoniale Episcoporum, lib. I, cap. 28, n. 9, quod servandum est.* Atque ita rescripsit. Die 27 Ianuarii 1899.

C. *Card.* MAZZELLA, *S. R. C. Praef.*

L. ✝ S.

DIOMEDES PANICI, *Secret.*

II.

DUBIA CIRCA BENEDICTIONEM AQUAE ET FONTIS BAPTISMALIS.

Rmus Dnus Aegyptianus Canonicus Prugnetti Provicarius Generalis Archidioeceseos Utinensis a Sacra Rituum Congregatione sequentium dubiorum solutionem humillime postulavit, nimirum:

I. Utrum aqua baptismalis, Sabbato Sancto et Vigilia Pentecostes, benedicenda sit in ecclesiis tantum parochialibus, vel etiam in filialibus quae sacrum fontem legitime habent?

II. Et quatenus affirmative ad secundam partem, utrum sufficiat aquam benedicere, usque ad Ss. Oleorum infusionem exclusive in parochiali ecclesia, et inde aqua ad alias ecclesias delata, in singulis ecclesiis Ss. Oleorum infusionem peragere, vel debeat integra in singulis ecclesiis fieri benedictio?

III. Utrum deficiente clero in ecclesiis filialibus, vel eodem impedito mane Sabbati Sancti ob functiones parochiales, et vespere ob domorum benedictionem, liceat renovationem fontis ad alium diem differre?

IV. Utrum Parochus in cuius paroecia plures sunt ecclesiae cum fonte baptismali, quique ius habet conficiendi in singulis renovationem sacri fontis, quam per se nequit perficere, debeat alium Sacerdotem delegare ad eam Sabbato Sancto et Vigilia Pentecostes peragendam?

Et Sacra eadem Congregatio, ad relationem subscripti Secretarii, exquisito voto Commissionis Liturgicae omnibusque expensis, rescribendum censuit:

Ad I. et II. *Negative* ad primam partem, *Affirmative* ad secundam, iuxta Rubricas et Decreta.

Ad III. *Negative*, et in casu adhibeatur *Memoriale Rituum pro Ecclesiis minoribus* iussu Benedicti Papae XIII editum.

Ad IV. *Affirmative.*

Atque ita rescripsit, die 13 Ianuarii 1899.

C. *Card.* MAZZELLA, *S. R. C. Praef.*

L. ✝ S.

DIOMEDES PANICI, *Secretarius.*

E SACRA CONGREGATIONE INDICIS.

DECRETUM.

Feria V, die 15 Decembris 1898.

Sacra Cong. Emorum ac Remorum S. R. Ecclesiae Cardinalium, etc., damnavit et damnat, proscripsit proscribitque, vel alias damnata atque proscripta in Indicem librorum prohibitorum referri mandavit et mandat quae sequuntur Opera:

Katholische Dogmatik, in sechs Buechern, von Herman Schell, Doktor der Theologie und Philosophie, Professor der Apologetik an der Universitaet Wuerzburg. Paderborn, Ferdinand Schoeningh, 1889–1893.

Die goettliche Wahrheit des Christentums, in vier Buechern, von Doktor Herman Schell, Professor der Apologetik an der Universitaet Wuerzburg. Paderborn, Ferdinand Schoeningh, 1895–1896.

Der Katholicismus als Princip des Fortschritts, von Dr. Herman Schell, Professor der Apologetik und derzeitigem Rektor der Universitaet Wuerzburg. Wuerzburg, Andreas Goebel, 1897.

Die neue Zeit und der alte Glaube. Eine culturgeschichtliche Studie von Dr. Herman Schell, Professor der Apologetik an der Universitaet Wuerzburg. Wuerzburg, Andreas Goebel, 1898.

Duggan Jacobus, Auctor Operis, cui titulus "Steps towards Reunion," *prohib. Decr. 1 Sept. 1898, laudabiliter se subiecit et opus reprobavit.*

Zurcher Georgius, Auctor Operis, cui titulus "Monks and Their Decline" *prohib. Decret. 1 Sept. 1898 laudabiliter se subiecit et opus reprobavit.*

Itaque nemo, etc.

Quibus Sanctissimo Domino Nostro Leoni Papae XIII per me infrascriptum S. I. C. a Secretis relatis, sanctitas sua Decretum probavit, et promulgari praecepit. In quorum fidem, etc.

Datum Romae, die 23 Februarii 1899.

ANDREAS *Card.* STEINHUBER, *Praef.*

L. ✝ S.

Fr. MARCOLINUS CICOGNANI, *O. P. a Secret.*

Die 24 Februarii 1899. Ego infrascriptus Mag. Cursorum testor supradictum Decretum affixum et publicatum fuisse in Urbe.

VINCENTIUS BENAGLIA, *Mag. Curs.*

E SACRA CONGREGATIONE SUPER DISCIPLINA REGULARI.

INTERPRETATUR DECR. *Auctis admodum* RELATE AD REGULARES E CLAUSTRO EXEUNTES.

ROMAE die 16 Aug. 1898.

Illme ac Rme Dne uti Frater:

Difficili Regularium hodiernae conditioni occurrere satagens, S. Congr. super Disciplina Regulari, pro illis *Religiosis*, qui gratia vocationis destituti, vel de alia rationabili causa muniti, extra claustra degere voluerunt, et tractu temporis vellent — auditis Superioribus Generalibus Ordinis, maturo consilio, statuit atque decrevit: — " ut ipsis facultas tribueretur " manendi extra claustra habitu regulari dimisso, *ad annum:* " quo tempore S. Patrimonium sibi constituerent; Episcopum " *benevolum receptorem* invenirent; atque deinde, *pro saecula-* " *rizatione perpetua*, iterum recurrerent, et interim Sacra facientes, " verbum Domini praedicantes, fidelibus populis pia conversa- " tione prodesse valerent."

Quibus autem dispositionibus iurisdictio Episcopalis nulli subest detrimento: namque Ordinarius *invitus non* cogitur *illos* in suum Clerum cooptare, neque Beneficiis ecclesiasticis proponere; sed *perdurante* gratia concessionis, eiusdemque a Sede Apostolica, consecuta *prorogatione*, ad S. obeunda ministeria,

pro lubitu in sua Dioecesi habilitare potest, si velit. Neque ullam huic agendi rationi dubitationem infert *Decretum Auctis admodum* 1892, quia hoc *per regulam generalem* afficit *Instituta* recentia *votorum simplicium;* ac tantum *per exceptionem* respicit *Ordines proprie dictos;* in quibus *vota solemnia* religiosi nuncupantur. Quae tamen *exceptio*, si fieri contigerit, in *singulari decreto* adamussim *notatur*, ita ut *speciale Rescriptum*, eiusque conditiones, *legem* pro *individuo*, constituunt: et solummodo *ab eo* Ordinarius sui agendi rationem quaerere debeat.

Iam vero, litteris, quas, die 4 Iulii cur. an. Amplitudo tua, ad hanc S. Congregationem mittere existimavit, *relate* ad PP. . . . Ordinis Smae Trinitatis — et *pro quibus* ut ait,— "*quin* onera *Episcopi benevoli* receptoris in se suscipiat, aliquod "levamen ipsis offerre desiderat; ideoque *licentiam exposcit*, ut "Ordinem exercere valeant ad *suum beneplacitum*, etc."

Hic S. Ordo respondit: "Religiosos huiusmodi esse *saecu-* "*larizatos ad annum et interim* etc. ut supra: pertinere ad "Ordines votorum solemnium; proinde nisi sint aliqua *speciali* "censura *irretiti*" nulla ipsi indigent *nova facultate*, ut Sacris ministeriis Episcopo auctorante in respectiva Dioecesi possint vacare.

Et haec dicta sint, ut ius et regula agendi in re Tibi proponatur; cui a Deo Optimo Maximo cuncta felicia adprecamur.

Amplitudinis tuae
Uti Frater Addictissimus,
S. *Card.* VANNUTELLI, *Praef.*

E S. CONG. DE PROPAGANDA FIDE.

DUBIUM DE MEMBRORUM SOCIETATIS "ODD FELLOWS" RECONCILIATIONE.

ROMA, die 10 Maii 1898.

R. P. D. JOSEPHO MEDARDO EMARD, EPISCOPO CAMPIVALLENSI.

Illme ac Rme Domine:

In litteris diei 4. elapsi mensis Aprilis datis Amplitudo Tua exponens virum quemdam Secretae "Odd Fellows" Societati

adscriptum obiisse, quin ullum poenitentiae signum prius dederit, quaerit:

(1) Utrum in similibus casibus liceat administrare Sacramentum Extremae Unctionis et caeremonias publicas peragere, uti cum aliis catholicis?

(2) Quid de sepultura ecclesiastica tum quoad caeremonias in Ecclesia, tum quoad locum in coemeterio?

Porro cum Societas anglice dicta "Odd Fellows" sit ex damnatis ab Apostolica Sede, cum iis qui illi sunt adscripti eadem tenenda est regula, quae pro aliis addictis sectis ab Apostolica Sede damnatis. Videlicet, Societatibus istiusmodi adscriptis, si sint notorii, neque sacramenta, neque exequias, neque ecclesiasticam sepulturam concedi posse, nisi, debita retractatione emissa, per absolutionem Deo et Ecclesiae fuerint reconciliati. Si quando vero iidem morte praeventi retractationem emittere non potuerint, dederint nihilominus ante mortem signa poenitentiae et devotionis, tunc poterit eis concedi sepultura ecclesiastica, vitatis tamen ecclesiasticis pompis et solemnitatibus exequiarum.

Interim vero Deum precor ut Te diu sospitem servet.

A. T. Addictissimus Servus,

M. *Card.* LEDOCHOWSKI, *Praef.*
A. *Archiep.* LARISEN., *Secr.*

Conferences.

THE AMERICAN ECCLESIASTICAL REVIEW proposes to answer in this department questions of general (not merely local or personal) interest to the Clergy. Questions suitable for publication, when addressed to the editor, receive attention in due turn, but in no case do we pledge ourselves to reply to all queries, either in print or by letter.

OUR ANALECTA.

The Roman Decrees for the month are:

I.—S. CONGREGATION OF THE INQUISITION:

1. Ordains that the baptisms performed by a certain priest, who had the practice of merely touching the forehead of the catechumens with his wetted hand, are to be privately repeated.
2. Points out that "affinitas ex copula illicita contracta" by parties not baptized prevents the contracting of marriage after the baptism of both parties, and hence requires dispensation.
3. Sets forth certain requirements in the case of persons who have to give proof of their *status liber* before being allowed to contract marriage.

II.—S. CONGREGATION OF RITES:

1. Answers a question in regard to the playing of the organ during solemn Mass.
2. Solves several doubts regarding the blessing of the baptismal font at Easter and Pentecost.

III.—S. CONGREGATION OF THE INDEX censures a number of books by Catholic authors, and mentions those authors who, having come under previous censure, have signified their conformity to the wish of the S. C. and retracted the condemned books.

IV.—S. CONGREGATION OF REGULAR DISCIPLINE interprets the Decree *Auctis admodum* referring to regulars who leave their cloister.

V.—S. CONGREGATION OF THE PROPAGANDA writes to the Bishop of Valleyfield (Canada) that notorious members of the Odd Fellows and similar secret societies coming under the head of those *ab Apostolica Sede damnatae*, are not to receive the Sacraments nor any Catholic rites of burial unless they make the required retraction, or, in case of sudden death, have previously given signs of repentance, in which latter case they are, nevertheless, to be buried without solemn service.

LITTERAE OR LITTERA?

Qu. I notice that in the *Civiltà Cattolica's* publication of the recent pronouncement on "Americanism," the caption is "Litter*a* Apostolic*a*," in the singular, whereas the REVIEW has the plural "Litter*ae*." My dictionary (Leverett's) gives no authority for the use of the word in the singular, except an odd instance in Ovid and Martial, but never in prose writing. Even in English the plural "Letters" is employed in legal terminology, which no doubt comes to us from the Latin usage through the Roman law, though the singular form is adopted in speaking of polite or business correspondence. I presume that the original document, as it emanated from the Pontiff himself, would begin with the words "Dilecto Filio Nostro," etc., and that the Holy Father is not responsible for the title, whether it be "Litterae" or "Littera."

If there is really no classical sanction for the use of "Littera" in the singular, and the word has been deliberately adopted for mere modernizing purposes, I imagine the Holy Father, who is a master of pure latinity, would hardly sanction such liberty with his writings. I presume the customary duplication of the *t* in Litterae is a matter of option.

Resp. The usage of the Augustan age is authority for the plural form "Litterae" designating an epistle (Cic. XII *Attic.* 52). For a short letter (*epistolium*) Cicero also uses the singular form (XIII *Att.*—II *Fam.* 16), and the Pontiff possibly sanctioned the use of the word in this case, since the *Civiltà* expressly employed it, knowing that usage was against it, except in the case of the poets.

As for the spelling of the word litera (littera), Robert Stephen's *Thesaurus Linguae Latinae* maintains that it should be written with but one *t*: "nec geminata consonante scribendum est; sub suae namque originis forma producit primam natura." This assumes that the word is derived from *lino*; but Forcellini argues in favor of the double *t* as sanctioned by more remote antiquity, since it is found in lapidary inscriptions, etc. He also inclines to the derivation of the word from *lego*, as though it were a contraction of *legitera* (*quod legendi iter praebet*). Both styles are thus found to have classic precedent.

PROTESTANT PARENTS BRINGING THEIR CHILDREN TO THE CATHOLIC CHURCH FOR BAPTISM.

Qu. I have read with much satisfaction your solution of the question whether it is "lawful to baptize the children of Catholics who in practice deny their faith." Point 4, of your argument, namely, that the child receives in Baptism special graces of which the negligence or infidelity of its parents should not be allowed to deprive it, appeals particularly to one's sense of divine justice and mercy. Could we not on this ground lawfully baptize the child of Protestant or infidel parents, *if these bring it to the church with a request for baptism*, although they will not pledge themselves to have the child brought up in the practice of the Catholic religion, especially if there are Catholic sponsors to stand for the child?

Resp. No. A Catholic priest could not lawfully baptize a child of Protestant or infidel parents, outside the danger of death, unless they agree or consent to have the child raised in the faith of its baptism. In the case we argued (in the March number, p. 297) there was question of (nominally) *Catholic* parents who neglected their religion in practice, but accepted the obligation which the Catholic baptism imposed, although there might be at the time no other proof that they would actually fulfil that obligation. What we said was that such children should be baptized in all cases "where *the parents express a willingness, and the sponsors pledge themselves formally* to preserve the Catholic faith of these children." It

is very true that the sponsors chosen by parents neglectful of their religion are apt to be like the parents themselves; but that is a matter which the pastor must deal with as the Ritual prescribes. The sponsors may be rejected with less risk than the child, if they do not fulfil the requirements of the Church, which demands that they be practical Catholics.

Where the parents or guardians expressly *refuse* to accept the obligation of having the child brought up in the Catholic faith, there we have no alternative, since the child is not *sui juris* until it can express its own wish to be baptized; and in such cases the parents are responsible for the child's being deprived of the graces of Baptism, just as they are responsible for its acts and omissions during its dependence in matters of civil and domestic life. And even if the sponsors in such a case were good Catholics, they only accept the responsibility when they are free to carry out its obligations as guardians or with the consent of the parents; and this freedom we cannot suppose in the case where parents reserve to themselves the right of training their child, whilst not recognizing any positive obligation to do so in accordance with the child's profession of faith implicitly made for it in baptism by its Catholic sponsors. The matter is beyond all doubt since the S. Congregation some years ago expressed the mind of the Church on the subject in an explicit answer to the following *dubium:*

Si duo conjuges *protestantes*, deficiente ministro proprio, exhiberent parocho alterive sacerdoti catholico, proprium infantem baptizandum, declarantes sese per hoc haud intelligere obstringi ad eum educandum in religionem catholicam, poteritne parochus eum baptizare, ut interdum in tuto ponat innocentis infantuli aeternam salutem, praescindendo ab eo quod in futuro evenire possit, quando ad aetatem discretionis pervenerit?—*Resp.* S. C. Inquis. (die 19 Jan. 1896): *Negative*, praeterquam in periculo mortis.

MAY THE STATIONS OF THE CROSS BE BLESSED OUTSIDE THE CHURCH?

Qu. A generous parishioner donated a set of Stations of the Cross for a little mission chapel out in the mountains where I go once a

month to say Mass, but where the people meet every Sunday, and on week-days in Lent, to have their devotions under the direction of a pious and respectable farmer. Finding it inconvenient before Ash-Wednesday to go to the chapel, and not wishing to deprive the people of the opportunity of making the Way of the Cross, since they were anxious to have the devotion in their chapel, I blessed the "stations" at my house and had them sent over to be put in place by my sexton. Was that all right?

Resp. It was all right so far as the presence of the stations aided the devotion of the good people; but there are no indulgences attached to such an erection of the Way of the Cross. This requires that the priest bless the crosses in the church or chapel for which they are destined. "*Non sufficit* ut cruces privatim domi benedicantur." (*Brev. Bened. XIV*, "*Cum tanta.*") We have repeatedly explained all the requisites for valid erection of the *Via Crucis*, and refer for further details to the AM. ECCL. REVIEW, Vol. I, 378; IV, 388; IX, 59; IX, 371; X, 72; X, 301; XX, 304; etc.

COLOR OF STOLE FOR VIATICUM.

Qu. During Holy Week, must the priest carrying the Viaticum to a dying person use the white or the violet stole?

Resp. When Viaticum is being administered in a private house, that is, on sick-calls, the white stole is used. But if Holy Communion or Viaticum were given to a person taken sick in the church, outside Mass, the stole used should be of the color of the feast or ferial. This is the rule laid down in the Ritual. The S. Congregation of Rites has, however, declared that where the custom exists of giving the Paschal Communion outside Mass in white stole, such practice may be continued. "In communicandis infirmis *in cubiculis* semper adhibetur stola *alba*." (*Enchirid. liturgicum*, Erker, n. 217; De Herdt, III, n. 186, ad 2.) "Ubi vigeat consuetudo administrandi SS. Eucharistiam cum stola albi coloris fidelibus paschale praeceptum implentibus toleranda." (Die 11 Aug. 1877.)

PRIESTS FOR ITALIAN IMMIGRANTS.

There has been of late years much discussion regarding the missionary work to be done for the immigrants from the south of Europe, for whose spiritual needs no adequate provision is made, owing to the lack of missionaries of their own nationality. Priests who find an ample field of labor at home, with a *titulus ordinationis* which makes provision for their sustenance, have no natural inducement to follow the emigrants in their struggle for existence to a distant land; and those priests who do emigrate find often great difficulties in adapting themselves to the new conditions and making themselves as useful as they might be under more favorable circumstances. Hence our bishops are at a loss how to feed these wandering sheep, whose abandoned condition appeals to the Catholic heart of every good pastor.

To me it has often seemed that we exaggerate, not indeed the need of priests for these countless immigrants, as rather the obstacles which hinder us in supplying such a need. The theory that it is impracticable to introduce a sufficiently large number of priests from the southern countries of the Old World to act as pastors of the immigrants appears to be generally admitted; anyhow it is borne out by facts. To wait until a native clergy speaking the language of the immigrants grows up, is to allow a season of spiritual starvation to have its full effects, among which not the least pernicious is the alienation of the younger element from the faith of their fathers. I believe that we can do much more than is being done if we were to admit that another plan is feasible, and act upon the conviction.

I may be permitted to speak in this matter by reason of a long and varied experience with different nationalities to which I have ministered, chiefly in our Western districts; and in doing so I hope to escape the criticism of egotism or vanity since the editor of the AMERICAN ECCLESIASTICAL REVIEW has invited me to write my experiences in this field, pleading that it will be interesting and profitable to the readers of that excellent magazine.

I shall confine myself in the present brief sketch to speaking of my observations made among the Italian immigrants, whose needs I first learnt to understand when a young priest on missionary duty in Marseilles, the principal commercial port of France, where, as is well known, numerous Italians, as well as Spaniards, Greeks, and Hollanders, are employed in the extensive traffic along the Mediterranean coast.

It was in 1857, whilst wandering through the suburbs of the Phocean city, that I noticed among the large crowd of laborers a separate group of Italians. They had, near by, a large wooden shed where they gathered in the evenings. Although my knowledge of Italian was rather scant, I felt interested in these men, and accordingly I went after work-hours to talk a little with them. They seemed glad enough. I did not want any money from them, and so they let me ask them questions, which, coming from a priest, were, naturally enough, about religion. To be brief, I soon found opportunity, despite my half Italian, half French idiom, to instruct them, until I finally brought them to their Easter duty, which most of them had neglected; and I was much edified by the earnestness and devotion which many among them displayed when they had come to realize their duty to God.

Years passed, and I was transferred to America. During my missionary journeys in the Rocky Mountains I came occasionally across coal-mining camps, in which a large percentage of the laborers were Italians. I never passed them by, for the consoling reminiscences of 1857 in Marseilles made me look upon them as members of my flock, who, though their peculiar dialects made it difficult for me to speak their language intelligently, needed the priest's care; and I found every earnest attempt to make myself understood appreciated by them as an act of fatherly kindness which they were eager to reciprocate, though not perhaps always at my first attempt. In recent years I managed, despite my advanced age, to pay a monthly visit to these immigrants, for it gave me great consolation to watch their devotion. After preaching in English and French for those who understood these languages, I always read a short instruction in their own tongue for the

Italians. They would readily come to confession, although I could hear them only with difficulty, and they seemed to feel grateful that a priest not of their own country should show any solicitude for their spiritual welfare. In truth, these Italian miners have been to me a marked comfort above all others among the various nationalities to which I had to minister in these missions,—which included not only French and Irish, but Germans, Belgians, Slavs, not to speak of Chinese and Indians, whom I likewise served for many years in their own districts.

And here is a characteristic which I think is worthy of note when one recalls what is commonly thought and said about the thrift and honesty of the Italian immigrant. Of all the peoples with whom I have come in contact during these years none have impressed me by their observance of what is called the "golden rule" as these swarthy strangers from Italy. They are very economic in their habits, and altogether put more money in bank than other miners here; but they also send a much larger proportion of money to their needy relatives at home. In the matter of justice they are scrupulous in paying their debts, and they are sure not to exceed their credit beyond their prospective means. A merchant told me some time ago that within the last ten years it has frequently occurred that the Italian customers who buy from him the necessaries of life (and hardly ever any luxuries), have drawn his attention to omissions of items which somehow had been overlooked in the monthly accounts charged against them. "Only once," he said, "did a man who was not an Italian do so." They live frugally, but they get as much and more licit enjoyment out of life than most other nationalities do. Drunkenness is rare among them, and whilst they may refuse to take the temperance pledge, they will not, as a rule, frequent bar-rooms. They prefer to get a keg of beer or a pitcher of wine and have their family participate in the enjoyment of the treat.

It is true that they are excitable and sometimes use their knives or stilettos, but these weapons are not nearly as common as the use of revolvers is among the miners from other countries; and everyone will admit that, despite the horror

which the open blade inspires, its use is not nearly so deadly as that of the six-shooter. Of the numerous fatal encounters which came to my knowledge during forty years of missionary work on both sides of the forty-ninth parallel in Western America, the killed were nearly always the victims of shooting frays; rarely was there any fatal stabbing. I remember thirty men being shot in a few months within a single district, where the vigilants succeeded in hanging three of the murderers and ordering a dozen out of the territory. In the ordinary ways of life the Italian immigrant proves himself polite and courteous, and much less suspicious of the honest intentions of his neighbor than immigrants of the Slav countries.

What I have said of the Italians is, so far as it concerns the influence of a priest who is willing really to help them, true of all other nationalities. What attracts them and opens their hearts is not so much a perfect knowledge of their mother tongue, as the evidence of true interest in their spiritual welfare. And this, I think, is a medium and a language which every earnest priest has at his command.

AN OLD MISSIONARY.

DIFFERENCE BETWEEN THE FATHERS AND THE DOCTORS OF THE CHURCH.

Qu. I have, to my utmost satisfaction, been making a careful reading of *Clerical Studies*, now published in book-form. It has opened a new vista to me, showing me how to make my daily life not only more useful to others whose intellectual and religious development a priest has to further, but a great pleasure to myself, since I know better than I did in the seminary what to study, what books to get and how to use them.

Now, in reading over Dr. Hogan's chapter on the study of the "Fathers of the Church" (Chap. XIII), I have been somewhat puzzled by the indiscriminate application of the term "Fathers of the Church" to writers of very different stamp. If anybody were to ask me: Is Theodoret a Father of the Church, or is Origen, or Tertullian? I would hardly dare to say that they were, since Theodoret, though he died in communion with the Holy See, was at one time the abettor of Nestorius and the opponent of St. Cyril, whilst Tertullian's heterodox

career is well known, and Origen's orthodoxy is questioned by at least some important historical witnesses. The writings of these men are no doubt all very instructive as bearing testimony to Apostolic tradition. Thus far they may be styled "Doctors" of the Church; yet the Church seems to have made that title a special prerogative of some among the "Fathers," whilst on the other hand the term "Father of the Church" seems to exclude the idea of heterodoxy in any of their writings. I know that theological writers sometimes make a distinction between Fathers of the Church and Doctors of the Church and Ecclesiastical Writers, all of whom Dr. Hogan appears to treat as one class in his chapter on the study of the Fathers. In fact, I have never come upon a precise definition of these terms so as to be able to make a ready distinction in classing the various early writers upon whose testimony tradition bases its appeal in the Church.

Resp. Writers on patrology, when speaking of the written monuments of Christian antiquity which transmit to later ages the Apostolic tradition, generally distinguish between the Fathers of the Church, the Doctors of the Church, Ecclesiastical Writers, and Christian Writers. The distinguishing qualities are:

Fathers of the Church (Patres Ecclesiae) are those writers of the first seven centuries[1] whose teaching, being characterized by a steady conformity to the mind of the Church (as expressed in her defined doctrine and canons of discipline) and attested by the holiness of their lives, has obtained a more or less explicit sanction on the part of the Church.

Doctors of the Church are such writers whose *eminent* gift of teaching pure doctrine, enforced by special holiness of life, has called forth a *distinct* recognition from the authority of the Church. Hence not all the Fathers whose orthodoxy and holiness are admitted in the Church are Doctors, but only twelve:—St. Athanasius (†373), St. Basil (†379), St. Gregory Nazianzen (†390), and St. John Chrysostom (†407), of the Greek Church; then St. Ambrose (†397), St. Jerome (†420), St. Augustine (†430), and St. Gregory (†604). These had been declared as "magni ecclesiae doctores" before the end of the thirteenth century. Since then the names of St. Leo

[1] A few writers extend the term to a later age.

the Great, St. Cyril of Alexandria, St. Peter Chrysologus, and St. John Damascene have been added to the number.

There are also Doctors of the Church who are not Fathers of the Church, because, though eminent by reason of their orthodoxy and holiness, they lack the note of antiquity which confines the patristic age to the first seven centuries (concluding with St. Gregory in the West, and with St. John Damascene in the East; although some modern authors would include St. Bernard and St. Thomas in the list of Fathers). Doctors of the Church, without being Fathers of the Church, are St. Isidore of Seville, St. Peter Damian, St. Anselm of Canterbury, St. Bernard, St. Thomas, St. Bonaventure, St. Alphonsus, and St. Francis de Sales. Hence the distinction becomes clear. The title of—

PATER ECCLESIAE requires
- antiquitas;
- doctrina orthodoxa;
- sanctitas vitae;
- approbatio ecclesiae.

DOCTOR ECCLESIAE requires
- eminentia doctrinae orthodoxae;
- insignis vitae sanctitas;
- expressa ecclesiae declaratio.

Among the *Scriptores ecclesiae* of the first seven centuries, are counted all those theological writers whose works contain useful contributions toward the establishing of orthodox doctrine, whilst their lack of consistent and recognized adherence to the true standard of faith or morals, deprives them of the title "sanctitas vitae," which belongs to the Fathers and Doctors of the Church. Among the *Scriptores ecclesiae* are classed Origen, Tertullian, Rufinus, Cassian, Theodoret (the Syrian), and others.

The *Scriptores Christiani* differ from the *Scriptores ecclesiae* only in this, that they do not treat theological matters exclusively and *ex professo*, whilst at the same time they furnish valuable testimony to the practice of the early Church and corroborate the teaching of ecclesiastical writers.

LIFE OF FATHER FABER.

Qu. Is there any biography of Father Faber besides the *Life and Letters*, by the Oratorian John Bowden, which is published with the *Works of Frederick William Faber*, in both the English and the American editions? I am told, on what appears to be good authority, that Father Faber's brother wrote a *Life* which was published subsequent to Father Bowden's. This seems to me extremely improbable; first, because Fr. Bowden mentions in the introduction to his *Life and Letters* that he had received much important information from F. A. Faber, the Protestant brother of Father Faber, of which helps he made use in his biography; secondly, this brother was not likely to have been much interested in memorializing the one member of his family (Huguenot on one side and old English Protestant stock on the other) who had left the prospect of a Yorkshire living for the Roman Church. In truth, he did not, it seems, attend even the funeral of his brother, if Father Bowden's words at the end of his volume—"among the whole crowd of mourners around his coffin, there was not one connected with him by ties of blood,"—are to be taken literally.

Could it be that Fr. Faber's brother, as Cardinal Newman's younger brother did of John Henry, actually wrote with a determination to detract from the universal esteem and love in which Faber's memory was held among all who knew him? This seems incredible.

If the editor of the ECCLESIASTICAL can add any light it would be a great boon, for it must interest many admirers of Fr. Faber to know what could have been said about him over and beyond what Father Bowden's *Life* contains, which covers nearly four hundred pages.

Resp. There was a sketch, entitled *Early Life of the Late F. W. Faber, D.D.*, published "by his only surviving brother" in 1869. This was in the same year that Father Bowden published his *Life and Letters of Fred. W. Faber.* It appears that Father Bowden had asked Mr. Faber to give him some data regarding the early life of his brother. These data were furnished in the shape of a sketch which Mr. Faber desired should be printed as an introductory chapter of Father Bowden's work. The latter did not think this form of publishing the memoranda by Mr. Faber advisable, and simply incorporated the principal facts contained in the sketch, thus preserving the unity of his own work. Thereupon Mr. Faber published his manuscript separately, the same firm (Thomas Richardson & Son, London) issuing the two books simultaneously.

It should be added here that the whole transaction was conducted in a friendly spirit between Father Bowden and Mr. Faber. The sketch (60 pages) by the latter is written in an affectionate tone, though, of course, from the Protestant point of view; and we can readily understand why Father Bowden could not with any consistency have prefixed it to his own *Life* of the saintly oratorian.

The brother's absence from the services of Father Faber's funeral is explained by himself in the preface of his sketch, where he states that he was prostrated by illness at the time of his brother's death and burial.

LEGAL DECISIONS REGARDING THE PERFORMANCE OF BUILDING CONTRACTS.

Legal contentions, although sometimes unavoidable, are always odious where a priest is concerned; and as long as material interests only, or chiefly, are at stake, a compromise is, as a rule, preferable to a victory in court. But in order to avoid contention at law, a pastor who wishes to protect the interests of his congregation from the negligent or fraudulent action of contractors and mechanics, must be familiar with certain legal decisions which establish a precedent. This will enable him at all times to guard the limits of such rights as are recognized in the *forum externum*. Hence it will not be without advantage if we cite here a number of recent legal decisions regarding the proper performance of building contracts, such as might occur to a priest engaged in erecting a church, school, or other parish building.[1] These decisions cover four classes of cases, namely, (1) failure to complete the contract (substantially); (2) partial performance of contract; (3) delay in completing contract, caused by a change of plans at the owner's request; (4) correcting defective work at the cost of the contractor.

What is Not a Substantial Performance.—It was not a substantial performance of a contract to complete a partly finished

[1] The decisions are quoted from the *American Architect*, Jan. 21, 1899.

building for $3,400, that the building was completed with the exception of putting in a few locks, door-knobs, some door-steps, and a small amount of plastering, which cost the owner $267.

(Smith *vs.* Sheltering Arms, Sup. Ct., 2d Dept., 35 *N. Y. S. Rep.*, 62.)

A contractor who has abandoned work for which he contracted cannot recover on a *quantum meruit* for the part done by him unless the contract was rescinded, or its complete performance was rendered impossible by the wrongful conduct of the owner. The fact that the owner, upon the statement of the contractor that his failure to prosecute the work was owing to his inability to get mechanics, employed extra men himself, does not show a recision of the contract by the owner, nor cause for recision by the contractor.

(McGonigle *vs.* Klein, Court of Appeals of Colorado, 40 *Pac. Rep.*, 465.)

In an action to recover for work done under a contract, and for breach of the contract by the owner in preventing further performance, a report made to the contractor by his workmen that they had been stopped by the owner, accompanied by proof that they had been stopped by him, is competent to show the reason why the contractor ceased further performance of the contract.

(Raven *vs.* Smith, Sup. Ct., General Term, 2d Dept., 33 *N. Y. Sup. Rep.*, 972.)

Substantial Performance of Building-Contract.—If a contractor should fail to perform some distinct or specific piece of work, which, by his contract, he had stipulated to do, the value of which was one-tenth of the contract price, there would be no question that there was not a substantial performance of the agreement. The rule still prevails that the contractor must show performance when that is a condition of payment. The relaxation of its strict application in cases arising under building-contracts was not intended to permit

courts and juries to substitute a money indemnity as an equitable compensation for unfilled covenants of the contract, but arose because of the difficulty of complying with entire exactness with all the particulars embodied in that class of agreements. Hence it has been repeatedly said in the decisions that it is only in cases where there has been no wilful omission by the contractor, but he has honestly and faithfully performed the contract in all its substantial particulars, that he will not be held to have forfeited his remuneration by mere technical or unimportant omissions or defects.

But if the defects or omissions are so numerous and prevailing as to show that the whole job was done in a slovenly or improper manner, not conforming substantially with the plans and specifications, there is no rule of law which entitles the contractor to compensation. If the owner, having regard to strength and durability, has contracted for walls of specific materials, to be laid in a particular manner, the contractor has no right to substitute his own judgment for that of others. Having departed from the agreement, if performance has not been waived, the law will not allow him to allege that he has made as good a building as the one he engaged to erect. (Andersen *vs.* Petereit, Sup. Ct., General Term, 2d Dept., 33 *N. Y. Sup. Rep.*, 741.)

When Specific Performance Cannot be Had.—Equity cannot be invoked to compel performance of a contract to "complete" certain houses, as the owner has an adequate remedy at law in that he may complete the contract himself, and sue the contractor for his damages, where the responsibility of such contractor to respond in such suit at law is not questioned, the contract being a promise to pay for same. (Dove *vs.* Commonwealth, etc., Trust Co., Ct. Com. Pl., 6 *Pa. Dist. Ct. Rep.*, 263.)

Payment for Partial Performance of Contract.—It is well settled that where one party has entered upon a special contract to perform work for another and furnish material, and the work is done and material furnished, but not in the manner

stipulated in the contract, yet if the work and materials are of any value and benefit to the party he may recover for the work done and materials furnished—this upon the principle that, if the other party has derived a benefit from the part performed, it would be unjust to allow him to retain that without paying anything. The more equitable rule has been generally adopted, which permits a recovery by one who in good faith attempts to perform his contract, and does so substantially, although there may be a slight deviation, or some technical and unimportant omission or defect. A substantial performance, however, is still indispensable to a recovery, and a failure to carry out any material part of the contract will not amount to a substantial performance. And where a party, by an express contract, undertakes to furnish material and perform labor, he is not entitled to payment according to its terms, and the law will not make for him a contract different from that which the parties have entered into. The implied liability arises, if at all, from the subsequent transaction or conduct of the parties, and if there is a substantial non-performance of the contract, and the party for whom the materials were furnished and the labor performed refuses to accept, and does not receive or retain any of the benefits of the contract, no such liability will arise. (Modell Pp. of Norton County *vs.* King Iron Bridge Co., Ct. of Ap. of Kans., 41 *Pac. Rep.*, 1059.)

Performance of Building Contract.—Though the building contract requires a written order for any change which affects the cost of the building or time of its completion, yet the contractor is not responsible for a delay caused by a change in the plans of a building made at the owner's *oral* request. (Focht *vs.* Rosenbaum, Sup. Ct. Penna., 34 *Atlantic Reporter*, 1001.)

Performance of Contract.—A building contract provided that on failure of the contractor to properly complete the work, the owner of the building could himself correct defective work, and deduct the cost of same from the contract price. The contractor having laid defective flooring, the owner corrected defective portions at a cost of 2 per cent. of the contract price, and

in a suit afterward by the contractor for payment, less the deductions for corrections, the owner endeavored to defeat a recovery on the ground that he had not performed the contract. The court held that, having been charged with the completion, he was entitled to the difference,—a performance by the owner at the expense of the contractor was performance by the latter. (Charles *vs.* Hallack Lumber and Mfg. Co., Sup. Ct. Col., 43 *Pacific Reporter*, 548.)

THE WAXED CLOTH ON THE ALTAR.

Qu. In the November number, 1898, of the REVIEW, the obligation of having "the waxed cloth on the altar" was discussed, evidently by some bishop who had examined the matter during his visitation. But there seemed to be question of stone altars. Most of the altars I have seen are made of wood, with the altar-stone set in the centre. This stone is encased in coarse linen, and besides this there are only the three linen cloths covering the *mensa* of the altar. Now, is this coarse linen casing around the stone what is called the waxed cloth, or should there be a waxed cloth besides? I have asked several priests about it, and they can give me no information.

Resp. The altar-stone is wrapped in a linen cloth, the inner side of which is waxed. This is, no doubt, the coarse linen casing referred to by our correspondent. In larger stone altars (*altaria fixa*) which are consecrated, the upper surface is covered by this waxed piece of the size of the *mensa*, and the linen cloths are placed over it. The object of the waxed cloth is to protect the consecrated surface of the stone, (whence it is called "*chrismale* sive pannum lineum ceratum,") and also, no doubt, to prevent moisture from penetrating.

IS THE CHALICE DESECRATED BY THE TOUCH OF A CORPSE?

Qu. At the obsequies of a priest it is customary to place a chalice in the hands of the corpse. I have read, but cannot recall where, that such chalice thereby loses its consecration. Is this true? Will you please answer this in the REVIEW and oblige one who is prompted to ask from motives of conscience. P. C.

Resp. The fact that a chalice has been placed in the hands of a dead priest does not deprive it of its consecration. Under the New Dispensation the flesh of the dead is not held to be unclean, or its touch defiling, in the sense in which this was the case under the Old Law, before man's body received the Sacrament of regeneration which made it the temple of the Holy Ghost. Whilst the Sacred Congregation declares that the practice of placing a chalice and paten in the hands of a deceased priest is to be respected as a time-honored custom ("tolerandum esse utpote antiquitati conformem"—Decr. 23 Mart. 1846, n. 5050 ad 11), there are earlier local statutes which condemn it as unbecoming the dignity of the altar, especially when the chalice is afterwards used at the Holy Sacrifice. "Nec rituali neque decentiae congruum videri, ut in manibus sacerdotis demortui calix . . . apponatur. Si per sacros canones vetitum fuit defunctorum corpora palla corporali involvi, et (Concilium Arvenense, can. 3) sacerdotis cadaver pallio obtegi, ne illo suis usibus reddito altaria polluantur, eo magis de calice foret dicendum, qui immediate inservit sacrificio, si manibus defuncti aptetur et iterum ad Christi Domini Sanguinem recipiendum in Missa adhiberetur." (Sarnelli, *Litt. Eccles. XXXVII.*) But it is to be noted that the argument cannot be strictly applied, since the Ritual (*Caerem. Episc.*) itself prescribes the use of the sacred vestments denoting the sacerdotal character of the dead; and it only prohibits the use of the altar-cloths as "ornamenta feretri." The expression "ne altaria polluantur" in the above-mentioned Council must not be interpreted as having the meaning of "desecrating" the altar, but as having a more general sense.

THE ANTIPHON AT THE "BENEDICTUS" IN THE OFFICE "DE S. FAMILIA."

Qu. The Antiphon at the *Benedictus* in the Office *De Sancta Familia* reads: "Illuminare nos, Domine, exemplis familiae tuae, et dirige pedes nostros in viam pacis." I find the same form exactly, in all the editions of the Breviary which I have examined, as well as in the *editio typica*, published with the *imprimatur* of the Sacred Congregation. Yet if the word "illuminare" be correct, how is it to be

translated since there is no deponent form of *illumino?* The expression appears to be intended for the imperative mood, as also the word "dirige" in the context implies. Some good Latinists whom I have consulted suggest that the word *jube* may be understood before "illuminare;" but they admit that this is the merest possible explanation, and that there exists here probably an error. Can you offer any explanation?

Resp. Suspecting that the "illuminare" was an error, and that the word intended was *illumina*, we wrote to P. Schober, C.SS.R., editor of the *Explanatio Critica editionis Breviarii typicae*, asking that the matter be brought before the S. Congregation of Rites, unless he thought that the "illuminare" admitted of reasonable explanation not quite apparent. P. Schober having referred the passage to the S. Congregation, it was declared to be an error made by the copyist in the first instance, and that the correct text is *illumina.* The newly printed editions will have this reading hereafter. The first edition to appear with the correction is a *Diurnale*, now in the hands of the official printer (Fr. Pustet).

DR. O'MALLEY'S PRECAUTIONS AGAINST CONTAGION.

I.

(Communicated.)

I have read with some interest Dr. O'Malley's article entitled "The Priest on Sick-calls in Contagious Diseases." Allow me to say that whilst the doctor brings to bear on the question a great store of information, the possession of which is undoubtedly useful to the practitioner, and probably to the priest, he altogether overdraws the necessity of detailed precautions to be taken in the administration of the Sacraments. The rules and methods laid down by physicians are, of course, in accord with the modern development of medical science and a helpful nursing system; but their importance is naturally exaggerated by those who make attendance on the sick a profession. I am speaking from experience, and am safe in recording it as the conviction of thousands of priests and religious who have attended the sick through contagious

epidemics in all conditions and places, when I say that some of the precautions required by Dr. O'Malley in the pastoral attendance at smallpox cases are not at all necessary,—such as, for example, the "bottles of acid bichloride, solution of carbolic acid, sulphuric acid, and possibly formaldehyde or sulphur." As for the penicilla to administer Extreme Unction, it seems useless, except, perhaps, in extreme cases, for the oil itself protects, as Dr. Capellmann suggests in his *Medicina Pastoralis*, from the transmission of the virus. It would be better to take cotton saturated with the oil than an instrument the use of which, like all other precautions indicating fear of the disease on the part of the priest, tends to disedify the conscious patient and the attendant Catholics.

The idea of preparing a disinfecting-room apart from the sick-chamber seems altogether impracticable, except in hospitals. Besides, the State or municipal laws are apt to prescribe quarantine regulations which make it needless for a priest to arm himself with bottles, etc. The ordinary precautions which have done good service for ages without any perceptible difference in the mortality list from that which prevails among priests to-day, are:

Don't go fasting, if you can help it; or, if you have no prophylactic or drug which will prevent you from swallowing your saliva, since that attracts easily infection, take a chew of tobacco (be not scandalized), as many a valiant and devoted priest in yellow fever districts and during war pestilence finds himself compelled to do, if there is no drug store to give him other things. If you are not obliged to fast in order to say Mass afterwards, take an ordinary stimulant (whiskey), if you can have it, sufficient to promote circulatory action of the vital system.

Don't breathe through your mouth.

Sit with your face, if possible, in the direction in which the patient's face is turned.

Don't needlessly touch his perspiring forehead or hands, nor the things he uses.

Don't stay longer than is necessary to satisfy the patient. Then go into the open air, if possible.

Change your clothing. Have it aired thoroughly and washed.

Take a bath.

This is what many of us have done and do, without ever any spread of the disease through our contact. Of course, I don the water-proof (or microbe-proof) which the doctor at the hospital insists in putting on me, especially as he completes the arrangement by making me swallow a good cordial by way of internal water- or microbe-proof, and then I sit down with my poor afflicted parishioners and talk to them, and they feel that they are not handled simply in a professional way, and that their father is not afraid. It has its good effect in cheering them, and that is perhaps the best antitoxine they could have. And I! I feel a thousand times better after such a sick-call than if I allowed the fear of contagion and the smell of carbolic to haunt me through the house.

I trust the doctor will not take my little note ill if you should publish it as it is, but I am quite sure that I speak the mind of many brother priests who have no quarrel with physicians, but think that they are at times a little over-exacting. Temporal life is, after all, only a way to eternal life, and this excessive care to loiter comfortably on the road seems to me to tend somewhat towards depreciating the real purpose of our existence. This certainly does not imply that we must consciously neglect or shorten our years on earth.

FATHER TOM.

II.

(Communicated.)

Dr. O'Malley's paper, "The Priest on Sick-calls," in the April issue of the REVIEW, was, from a medical standpoint, no doubt, strictly correct. He has more than a passing acquaintance with theological problems, and understands well the danger to which a priest is exposed in administering the Sacraments to persons suffering from contagious diseases. The article contains much advice, which, if faithfully followed, would considerably lessen this danger. But I am afraid the good doctor has overshot the mark. Priests are busy men, and they

have neither the time nor the inclination to do the many things which the doctor so kindly suggests. Many of the clergy, too, have had years of experience, and their familiarity with contagious diseases of all kinds has made them careless about their personal safety. Had Dr. O'Malley written a short, practical article and proposed ordinary remedies, many would have followed his advice; but the good seed, I fear, has fallen upon stony ground and will bear no fruit, because he has proposed almost impossible precautions. Fancy a priest carrying to a sick-call three large bottles of chemicals, and several pounds of sulphur, fumigating his pyx, burse, oil-stocks, ritual, stole, clothing! It is out of the question; no priest would go to all this trouble.

May I presume to offer some advice from my own experience? For several years I attended regularly a pest-house in one of our large cities, and met weekly all kinds of contagious diseases,—diphtheria, scarlet fever, smallpox. The superintendent of this institution has a national reputation as a smallpox expert, and his suggestions to us priests were always plain and practical. He would never permit in the hospital a priest who had not been vaccinated within seven years. He was a "crank" on that point, and the hospital statistics proved that he was right. He advised us always to wear a suit of old clothes which we kept for this special purpose. Before entering the ward, he gave us a large mackintosh which covered the entire body, and a rubber cap which protected the head. Tobacco and whiskey were, in his judgment, very useful, and he never neglected to extend the usual invitations, which, physicians may say, were an evidence more of his genial nature than of medical skill. We never touched a smallpox patient and kept as far away as possible from the diphtheria and scarlet fever cases. Returning home, we always took a good bath, and hung our clothing in the open air. Dr. O'Malley and the medical fraternity may smile at these simple precautions and say that we exposed ourselves, our servants, and neighbors to great danger; but for twenty-seven years the priests here have been doing these things, and there has not been a single case of contagious disease in our neighborhood. Perhaps kind Providence has protected us. But the result has been satisfactory. M.

BLESSING OF THE BAPTISMAL WATER WITH THE OILS OF THE PREVIOUS YEAR.

Qu. By some accident we were prevented on Holy Thursday from obtaining the new Oils from the cathedral. There was barely enough of the old Oils left (saturating the cotton in the oil-stocks) to serve for the administration of the Sacraments in case of necessity. As we had been obliged a short time before Lent to bless new baptismal water, the old water being exhausted, there was no immediate need of filling the font on Holy Saturday, and we omitted the blessing. Now, after we received the new Oils the question arose: were we to bless fresh baptismal water with the new Oils after Holy Saturday had passed, or should we continue to use the water in the font until the Saturday before Pentecost, when the solemn blessing takes place again? An answer in the next issue of the REVIEW would greatly relieve us from harassing doubt.

Resp. New baptismal water should be blessed as soon as the new Oils are received in every case where the water in the font had been previously blessed outside Holy Saturday.

But if the baptismal water had been blessed *on* Holy Saturday, although with the old Oils, no new blessing takes place until Saturday of Pentecost.

An quum nova olea sacra recipiuntur, nova aqua Baptismatis consecrari debeat; vel potius aqua jam antea cum veteribus oleis *extra* Sabbatum Sanctum consecrata, adhuc possit servire. *Resp.* Affirmative ad primam partem; negative ad secundam.—*S. C. Rit.* 19 Apr. 1890.

A previous decision of the same Congregation (Sept. 23, 1837), speaking of the blessing on Holy Saturday, reads:

An, supposito quod aqua baptismalis benedicta sit cum veteribus oleis, eo quod recenter consecrata non habeantur, infundi debeat in piscinam simul ac nova recipiantur olea, et iterum cum his alia benedicenda sit aqua juxta ceremonias Ritualis Romani; an vero illa conservari et uti debeat, usque ad benedictionem in vigilia Pentecostes, prout in Missali? *Resp.* Negative ad primam partem; affirmative ad secundam.

THE CELEBRANT OF THE MASS ON HOLY THURSDAY AND GOOD FRIDAY.

Qu. Should the celebrant of the Mass on Holy Thursday officiate at the Mass of the Presanctified on Good Friday; or may a priest

other than the celebrant of Holy Thursday officiate on Good Friday, without any grave reason for so doing? In rendering a decision, would you cite the authorities for it? J. M.

Resp. There is no reason whatever, either in the Rubrics or interpretative legislation, to assume that the celebrant of the Mass on Holy Thursday must perform the functions of Good Friday. Accordingly there are no authorities to cite for any decision on the subject, other than the Rubrics as they stand. As a matter of fact, the celebrants of the functions of the two days are generally two different priests wherever the labor of Holy Week can conveniently be divided. The only thing that suggests a connection between the Mass of Holy Thursday and the Mass of the Presanctified is the fact that the Sacred Host consumed on Friday is consecrated on the previous day; but as the Holy Sacrifice of Thursday is completed by the consumption of the Species (two being consecrated at the same time) in the same Mass, there is no necessity of the same celebrant continuing the subsequent rite of Good Friday. The Mass of the Presanctified is simply a communion with special reference to the death of our Lord as typified in the service of Good Friday.

The services either of Maundy Thursday or of Good Friday cannot, of course, be divided by different celebrants, because the liturgy of the Mass in each case assumes one principal agent throughout the sacred rites.

CAN THE BISHOP DETERMINE THE "PATRONUS DIOECESEOS?"

Qu. Has a bishop the right to select a permanent titular feast for his diocese besides the titular of the cathedral?

ORDINARIUS.

Resp. The selection of the titular or patron of a diocese may be proposed to the S. Congregation by the bishop, who is, however, obliged previously to obtain the votes of the clergy, supposed to represent at the same time their own and the wishes of the faithful. Urban VIII has laid down special rules for the election of a diocesan patron distinct from the titular of the

cathedral. These rules hold good for the United States,—though with less restrictions than for Catholic countries, where the votes of the municipality are required,—as is evident from an answer given by the S. Propaganda to the Bishop of Wilmington in 1881, who requested that his diocese be placed under the special patronage of St. Francis de Sales.

THE "MISSA PRO DIE OBITUS."

Qu. If a requiem Mass is to be said on Wednesday of Easter-week for a person who was buried without funeral Mass on Good Friday, what Mass do you say—the one *in die obitus aut sepulturae*, or the one assigned *in III or VII die?*

Resp. The Mass *in die obitus*, if the Rubrics prevent its being said on the day of burial, or within two days thereafter, may be said on the first day vacant according to the Rubrics —"differtur ad primam diem liturgice liberam."

A LITURGICAL BREVIARY.

From a somewhat long experience and observations gathered in many quarters I am convinced that the exact and edifying observance of the rubrics by priests on the mission, would be greatly promoted if regulations of the liturgical services were gathered into a summary of brief and definitely stated precepts, leaving aside the explanatory comments of rubricists who frequently differ in their opinions as well as the exhortations and paraphrases in which writers on liturgical practice usually indulge. I do not mean that these comments and homilies are useless. They have their purpose and are even necessary. But they are not necessary for a knowledge of the liturgical law, and they sometimes obscure a precept, by substituting private interpretation for an authoritative law, or *vice versa*. To know what functions we have to perform in the pastoral life is a thing distinct from the spirit in which we have to perform them, and the latter is the result of ascetical rather than intellectual training. Hence it has

appeared to me desirable that we should have a text similar to the specimen I give below, which might serve not only the cleric as a simple outline of his duties on the mission, but allow the priest to recall, from time to time, by way of cursory review, the leading points and facts regulating his public conduct in the church.

I might have published this summary of the liturgy in shape of a book; but it would not reach half as many actual readers as through the ECCLESIASTICAL REVIEW. Besides, in its present form, it may call forth suggestions of improvements which would render a publication of a manual later on both more perfect and more popular.

THE LITURGY OF THE SACRAMENTS.

I.—THE ROMAN RITUAL.

1. Is the Roman Ritual obligatory?

   Yes—

   (1) wherever it has once been introduced;

   (2) wherever there has been no other ritual legitimately in use;

   (3) wherever the previously authorized rituals have been in any way changed since the Council of Trent.

2. Does the obligation of following the Roman Ritual in the administration of the Sacraments bind in conscience?

   In solemn and public administration, *sub gravi* and according to the more or less serious nature of the change or omission.

3. Are the rubrics which do not refer directly to the administration of the Sacraments equally binding?

   They are directions rather than precepts, but their neglect may constitute a *grave peccatum* by reason of contempt or scandal.

II.—THE MINISTER OF THE SACRAMENTS.

1. Who is to administer the Sacraments?

   (1) The pastor (or whoever takes legitimately his place);

(2) any priest approved by the Ordinary;
(3) any priest in case of necessity.

2. How is the priest to prepare for the administration of the Sacraments?

(1) By cleanliness of heart, of body, and of the materials which serve him in the administration of the Sacraments;
(2) by informing himself and instructing the persons to whom the Sacraments are to be administered, so that the meaning and obligations involved may be perfectly understood.

3. How is the priest to act during the administration?

(1) With attention (at least virtual);
(2) pronouncing the words distinctly;
(3) performing the ceremonies with becoming reverence.

4. What does the priest do after the administration?

(1) Directs the recipient to make thanksgiving;
(2) registers the names (as prescribed).

III.—Baptism.

A.—Baptismal Water.

1. The valid material for baptism is?

True (natural) water.

2. The prescribed material?

Baptismal water (specially blessed) for—
(1) all solemn baptisms;
(2) private baptisms, if administered by a priest.
(3) Lay persons baptizing (of necessity) use natural water or blessed water,—not baptismal water.

3. Where is the baptismal water kept?

In a font, which must be—
(1) clean;
(2) of solid material;

(3) of ecclesiastical form;
(4) railed in;
(5) ordinarily locked.

4. What is to be done if the baptismal water gives out before the end of the year?

Natural water is added, but in less quantity than the residue of baptismal water.

5. If there is no baptismal water, or only such as can not be properly used?

New baptismal water is blessed then and there.

6. If the baptismal water is frozen?

Let it be melted—(ice may not be used for valid baptism).

7. What is done with the water used for baptisms?

It is poured into the *sacrarium.*

8. Are there special times for administering Baptism?

Saturdays of Easter and Pentecost are special days for the blessing of the font and for solemn baptism (principally of adults).

9. In what place is solemn baptism to be administered?

At the font in the church or baptistery.

B.—THE HOLY OILS.

10. What are the Holy Oils?

Chrism,—Oil of Catechumens,—Oil of the Sick.

11. How are they used?

(1) For the administration of the Sacraments, etc., only within the year in which they are blessed;
(2) at the end of the year new Oils are procured, and the old ones burnt.

12. How burnt?

(1) By placing the remnant of Holy Oils in the lamp burning before the Blessed Sacrament;

(2) and burning the cotton saturated with the Oils in a separate vessel, throwing the ashes into the *sacrarium*.

13. If the Holy Oils give out during the year?

If fresh supply cannot be procured, add olive oil to the remnant, but in less quantity. If the new Oils cannot be procured in time, use the old.

14. How are the Holy Oils kept?

(1) In a separate place, well guarded from access by lay persons;
(2) in silver vessels;
(3) securely closed;
(4) clean;
(5) with inscriptions on the outside distinguishing the different Oils.

C.—ADMINISTRATION OF BAPTISM.

15. What things to be prepared?

(1) Holy Oils of Catechumens and of Chrism;
(2) small balls of cotton wool;
(3) small piece of fresh bread;
(4) salt (either previously blessed or to be blessed);
(5) white and violet stoles;
(6) basin (font) and shell with which to pour the baptismal water;
(7) linen cloth to dry the catechumen's head after baptism;
(8) white garment or veil;
(9) torch or candle (to be lighted);
(10) Ritual;
(11) register;
(12) basin for washing hands.

16. What does the priest do?

(1) Washes his hands;
(2) puts on surplice and violet stole;
(3) proceeds with server to the door of the church.

17. Of what facts is the priest to assure himself before administering the baptism?

(1) Does the catechumen belong to his parish?
(2) Has he (or she) received Baptism of necessity or otherwise?—by whom?—how?
(3) What name is he (or she) to have?
(4) Who are the sponsors? Are they practical Catholics?
(5) Do they understand:—the virtue (necessity) of Baptism?—the special obligations of raising the child in the Catholic faith?—the relationship which they contract?—the ceremonies in which they are to take part?

D.—BAPTISM OF INFANTS.

18. How do the principal acts, briefly stated, follow each other according to the Ritual?

(1) Priest standing at the threshold of the church—
(2) asks: *N. N.* (*name*) *quid petis?*
(3) breathes over the child's face;
(4) makes sign of the cross with thumb on its forehead and breast;
(5) places his right hand on child's head;
(6) puts particle of salt into mouth of child;
(7) makes sign of cross on the forehead of the child;
(8) again places right hand on its head;
(9) puts one end of stole on the child, leading it into the church (*Credo* and *Pater* recited low);
(10) exorcism;
(11) touches ears and nostrils of child with spittle;
(12) N. N. *Abrennuntias?*
(13) anoints breast and shoulders with Oil of Catechumens;
(14) changes stole (white for violet);
(15) sees that sponsors touch the child;
(16) baptizes; dries head of child;
(17) anoints top of head with Chrism; wipes off with cotton;

(18) puts linen veil (garment) on child;
(19) hands lighted candle to sponsor;
(20) *Vade in pace;*
(21) registers the baptism.

E.—BAPTISM OF SEVERAL TOGETHER.

19. What is observed when Baptism is administered to several persons together?

(1) The males are separated from the females;
(2) the *form of Baptism* is pronounced over each;
(3) the following ceremonies are performed over each separately:
  (*a*) the question—*N. N. quid petis?*—at the church door;
  (*b*) the breathing upon the face;
  (*c*) the different signs of the cross;
  (*d*) the application of the salt;
  (*e*) the touching of ears and nostrils with saliva;
  (*f*) the anointings;
  (*g*) the questions immediately preceding the pouring of the water;
  (*h*) the pouring of the water;
  (*i*) the giving of the white garment and lighted candle.
(4) The other ceremonies are performed once for all, using the plural form.

F.—BAPTISM OF NECESSITY.

A.—In the Church.

20. How does the priest act in case of danger lest the child survive the long form of solemn baptism?

(1) Asks at once whether baptism has been attempted before;
(2) pours the baptismal water over child's head, pronouncing the form;

(3) then (if the child survives) continues the ceremonies prescribed in the Ritual after the ablution;
(4) last, supplies the ceremonies which precede the ablution.

B.—Outside the Church.

(1) Asks about previously attempted baptism;
(2) uses any natural and pure water at hand;
(3) supplies the ceremonies which follow the ablution in the Ritual;
(4) omits the ceremonies preceding the ablution, until the child can be brought to the church.

G.—SUPPLYING THE RITES OF BAPTISM.

21. How are the rites of Baptism supplied in case of adults?

(1) The rites of Baptism, omitted through necessity, are supplied according to the form (for infants or for adults) which should have been used at the time the baptism was administered. The Ritual gives a special form for adults.
(2) The questions, *Vis baptizari*, etc., are omitted.
(3) If there is reasonable doubt of the validity of the previous baptism, all is repeated (conditionally).

(*To be Continued.*)

Book Review.

DER BIBLISCHE SCHÖPFUNGSBERICHT. Von Fr. v. Hummelauer, S.J. (Bibl. Studien, III. Bd., 2. Heft). Freiburg im Breisgau: B. Herder (St. Louis, Mo.). 1899. Pp. 132.

LE RÉCIT DE LA CREATION. Traduit de l'Allemand du P. F. de Hummelauer, S.J., par l'abbé Eck, avec l'autorisation de l'auteur. Paris: P. Lethielleux. 1899. Pp. 291. Prix, 3 francs.

One should think that a discussion of the Biblical account of Creation had, at this day, reached a point where new aspects of the question are wholly impossible. Acres of library space may be filled with the literature on the subject published during the last quarter of a century; for since then science has opened wonderfully wide its eyes of scrutiny, and alternately lifted its head in arrogant hypothesis, or bowed down in confused acknowledgment, that, after all, science and revelation agree, and that Moses was as accurate an exponent of the facts of physical existences as we can ever hope to be. Father Hummelauer himself, the erudite commentator on the Book of Genesis, in the "Cursus Completus Sacrae Scripturae," more than twenty years ago, seemed to have exhausted the topic in a series of papers published as supplement to the *Stimmen aus Maria-Laach*. Yet, having kept in mind the subject ever since, and having watched and pondered all that was being said and written in the meantime, he finds still something new to say, and something worthy of the attention of the learned world.

The keynote—perhaps we should better say the *motif*—of his present exposition is the wish to counteract that yielding tendency among orthodox Biblical scholars, whose chief aim is to harmonize the facts of revelation with the demands of scientific hypothesis. Many Catholic scientists have of late years adopted a method of accommodation by which they torture the words of the Sacred Text into accord with modern scientific views, and where they cannot find this harmony in the actual text, they assume it to be in the imaginary omissions which they promptly supply.

P. Hummelauer maintains that all this labor is in vain—that it is neither necessary nor consistently possible to explain the period of Creation related in Genesis, as a series of divine acts resulting in a disposition of created things such as they appeal to our physical senses. He believes that revelation exhibiting in Genesis the process of Crea-

tion, has nothing whatever in common with a scientific account of Creation, and that, therefore, there cannot possibly be any contradiction between science and revelation. They are two things wholly different from each other in their nature, and admit of no comparison; for whilst science aims at giving us an account of the actual process of Creation, the development and succession of things as we realize them, the Biblical account is nothing more than the account of a vision, a succession of images passing before the mind, in which that process of Creation was revealed to Adam. And since in such a vision both fact and symbol may fitly combine according to the purpose of God who vouchsafed the vision, we have no right to measure its reality by the facts of physical Creation alone, or demand that it should harmonize with this development in its details. Thus the question of the correctness of the account of the Creation, as described in the Book of Genesis, becomes purely one of exegesis, and stands independent of the exactions of the geologist or the astronomer. This is surely an interesting and important departure; for although the author has on former occasions,—and, as we have said, in his commentary on Genesis (Paris: Lethielleux)—emphasized the view, he has here put it in a much stronger light. His process of reasoning is thoroughly logical, based upon the obvious sense of the Sacred Text, and fully in harmony with Catholic dogma, although to many readers accustomed to the literal interpretation of the Biblical account, the new point of view may be like a shock from heterodox quarters.

P. Hummelauer begins his exposition by a straightforward rendering of the Biblical text in its obvious meaning, apparent purpose, and accepted division. The account presents a complete picture, which the reader takes in with astonishing ease. For centuries, during the patristic ages and, indeed, long after mediæval times, people found no difficulty, no "evident contradictions" in the story. But subsequently the closer study of the physical sciences roused the spirit of criticism. In the second part of his work P. Hummelauer examines, one after another, the leading attempts made by scientists, most of whom accept the divine origin of the revelation in Genesis, to reconcile the Sacred Text with the known facts and more or less probable hypotheses of modern physical science.

Among the theories invented at different times to demonstrate that the contradictions between the Bible and science, as they impress the critic, are only apparent and not real, there are several which have recourse to the Deluge as a sort of lightning-rod to divert the objections raised by the geologist, the botanist and the biologist against the account

of Genesis. The six-days'-work presents the account of Creation, according to these, either before or after the formation represented by the geological periods, or it occurred between one or the other, or simultaneously with the different formations. Others have sought in various ways to explain the whole account as figurative, giving rise in turn to the schools known as Allegorism, Poetism, and Idealism, as distinguished from the defenders of the Deluge-theory, of Restitutionism, Interperiodism, Periodism, as represented by the group mentioned above. Besides these we might mention those who deny that there is question in Genesis of a six-days'-work, and who have been styled the defenders of Liturgism.

In the third and decisive part of his treatise our author returns to the text of Genesis, and examines in detail and with all the appliances of modern criticism the Mosaic account, its origin, the possible and probable changes which it underwent before it reached Moses, and, finally, its real purpose as a Divine revelation. Thence we obtain the theory that the story is not, and was not intended as an historic account of God's activity, but that it was a vision granted to Adam of things that had taken place and which he transmitted to posterity, as one would relate a dream. This vision Moses recorded as an introduction to the history of Jehovah's dealings with His creatures. Not that we are to regard the account of the Creation as a mere dream or imagination, for it was a fact, as well to Adam and to Moses as it is to every believer in revelation to-day; but the fact was not communicated to Moses in an historical form or order, so as to oblige us to accept it in its literal expression. It combines fact and the lesson drawn from the fact, but expressed in symbolic forms which Catholic scientists have idly attempted to establish as mere concrete facts.

No doubt P. Hummelauer's book will be translated into English; thus it will largely contribute to dissipate the confusion brought about on the one hand by a needless search for arguments to establish traditional views in face of modern science, and on the other by a liberalizing spirit which minimizes Catholic doctrine, in order to give science its desired share.

LE PRÊTRE ÉDUCATEUR. Par le R. P. Lecuyer, O.P. Avec une Introduction par le R. P. Reynier, du même Ordre. Paris: P. Lethielleux. Pp. 266. Prix, 3 francs.

Père Lecuyer is one of the disciples of P. Lacordaire, whom the famous restorer of the Dominican Order in France took especial care to form after his own pattern for the work of spiritual conferences.

Among the tasks imposed upon him was that of bringing about a transformation in the methods of Christian pedagogy, and to this work he devoted his principal energies by giving instructions to young teachers, and also to the clergy. He died in the early part of 1883, and his confrère, P. Reynier, in publishing the conferences addressed by P. Lecuyer during a retreat made by the professors at Saint Walfroy some time before his death, prefaces them by a brief sketch of the author's life and activity.

The conferences, twelve in number, are remarkable for their originality. They place before us the problem to be solved in an attempt to create a body of men capable of meeting the moral and intellectual needs of our day.

The first essential of modern education is the development of strength of character. This strength, the writer defines with St. Thomas, as a virtue which keeps man within the limits of reason. It manifests itself, in the first place, by a readiness to bear the vicissitudes, privations and sufferings of life; secondly, by the courage to undertake, to dare, and to meet dangers. Its culminating effect is the habit of perseverance. The sources of strength are to be found in physical strength so far as it becomes a protection and mark of authority for moral strength, which resides in the soul and issues from a threefold centre, viz., mind, heart, and will.

The duty, accordingly, of the educator is, in the first place, to discover in the child some dominant faculty which may be utilized to produce and develop this force or strength of character. The teacher must inspire it to some extent by showing that he exercises it himself in the use of his authority to command obedience, regularity, and application to work. But this development of force must be checked by inculcating together with it the sentiments of justice and truth, because these act as a remedy or preventive against an excessive and one-sided growth of self-reliance in the individual. This is brought about by religion, and in its perfection by the Christian religion. The external cult, with its ceremonial, its manifold devotions, the reception of the Sacraments, bends the will and senses to habits which facilitate self-restraint and reflection. In the matter of external practices of devotion a certain proportion must be observed according to the temperament of the child and to the present and prospective conditions of its life. The child is to be a soldier of Christ, but one who is to fight in the ranks of a battalion permitting it to act out its capacity, and with weapons which it possesses the natural gifts to use properly.

From this consideration the author passes, in his fifth and sixth conferences, to the development of charity and chastity in the life of the child. All true interior life proceeds from the heart; the action of the child's heart is stimulated by eliciting interest in the condition of the poor. This is of paramount importance because the exercise of charity toward the poor in thought and in act prepares the child for the fulfilment of its social obligations; it develops initiative and ingeniousness in devising methods of relief and of social prosperity. Next to this it fosters care in the use of the tongue, respect for the secrets and rights of others, considerate treatment of those around us, readiness to pardon injuries. The manner of training the child to habits of purity, and the important function which the priestly ministration and vigilance exercise in this respect upon the child at school, are admirably delineated in the chapter which separately treats of the subject.

When the foundation for definite habits of virtue has been laid and secured by precept, example and vigilance, the child's mind must be informed by the teaching of Christian doctrine which is the grammar, the standard of correction and of improvement, by which virtuous habits are made convictions of the intellect and secured against plausible errors. The instruction in Christian doctrine must be exact and reasonable. To make it so requires careful preparation, which renders the work of the catechist as difficult as it is important.

To these elementary requisites of an efficient preparation of the child's heart and mind for the duties of practical life must be added the safeguards and stores whereby the qualities of a pure and intelligently moral life are kept intact or repaired. The practice of confession, of prayer, of voluntary self-denial, of labor in the spirit of devotion to a noble cause, are to be inculcated; and into these things the priest must lead the child with an orderly insistence upon obedience, with consummate prudence, with a longanimity and gentleness akin to that of the Sacred Heart of the Divine Master, the Supreme Teacher of the clergy.

Père Lecuyer's work is admirably calculated to disseminate healthy notions on this important subject of the functions of the priest as educator of the young. An English version, in which the foreign reader is kept in mind as much as the French writer, and in which thoughts, not words and clauses, are translated, would be of service to many who have at heart the raising up of a generation who will meet the coming attacks of altruistic rationalism which means to build its fortresses on the ruins of dogmatic theology.

BUSINESS GUIDE FOR PRIESTS. By the Rev. Wm. Stang, D.D., Vice-Rector of the American College and Professor of Moral and Pastoral Theology at the Catholic University of Louvain, former Rector of the Cathedral, Providence, R. I. New York, Cincinnati, Chicago: Benziger Brothers. 1899. Pp. 105.

The Benziger Brothers have done good service to our clergy in procuring the publication of this manual, which forms a complement to Dr. Stang's volume on Pastoral Theology, of which several editions have already passed into circulation. The work of the priesthood in missionary countries comprises to a very large extent the proper management of the temporalities of the church; that is to say, the raising and judicious disbursement of funds for building and maintaining church, school, and parochial charities. This requires certain business methods and definite rendering of accounts; for whilst it is conceivable that a priest may be eminently successful in raising money, and in using it for the benefit of his congregation, without an approved and conventional system of book-keeping, he owes it to those with whom he deals, and to his successors on whom may fall the task of completing his work, that he should keep a record in writing of his transactions. For this purpose the day-book and journal are, as Dr. Stang suggests, ordinarily sufficient. But there remain certain other methods in which the cleric need be instructed in order that he may avoid possible embarrassment in his administration. Their knowledge and practice constitute what is called "business capacity" in an active priest. It is not, indeed, the secret of financial success, for that lies in quite another direction; but it is a safeguard of justice and order, and often prevents that turning into private advantage of interested parties the resources belonging to the community. As for the element which primarily makes of a priest a successful financier, Dr. Stang answers the question very plainly. "The secret of financial success in a parish," he says, "is not exactly the 'business capacity' of its pastor. What makes the American rector a successful financier? A burning zeal for the souls of his people; a tireless energy in preaching the word of God, 'in season and out of season;' a tender devotion to the Blessed Sacrament and all that surrounds the throne of the Eucharistic King; a boundless patience in the confessional; a sincere love and unbroken attention to the poor and sick; a radiant affection and a cloudless humor for the little children; these are the qualities of a successful manager of church property. A priest possessing these qualities will seldom have occasion to complain of the failure of all the ordinary and extraordinary collections. He will make little noise about the grand financial results

under his administration. Religion will be all and everything to him —money but a secondary affair. The less a priest speaks about money the more the people will give him. On the contrary, as Dr. John Talbot Smith pertinently remarks: 'The priest forever shouting expenses from the altar, and denouncing the stingy and indifferent, is financially a failure and spiritually a real harm to his people.' If people do not contribute money from a religious motive, from a conscious Christian principle, in the spirit of a generosity which confidently looks to God for reward, then the priest is not doing his duty as a priest; for as such he is in conscience bound to make the people generous from supernatural motives."

Besides brief and pertinent directions for keeping the parish books and the explanation of technical terms and formalities, the *Business Guide for Priests* contains schemata showing the manner of entering the baptismal and marriage records, of keeping the *Liber status animarum*, the pew rent, building accounts, letter forms, the making of wills and testaments. Altogether, American priests have good reason to congratulate themselves on being gradually supplied with an unequalled library of practical theology which should make our parishes models of pastoral administration.

ENTRETIENS SPIRITUELS (Suite) du R. P. de Ravignan. Recueillis par les Enfants de Marie. (Couvent du Sacré-Cœur, 1856 et 1857.) Suivis de quelques passages de sa Correspondance. Paris: Ancienne Maison Charles Douniol, P. Téqui. 1899. Pp. 271.

The *Entretiens Spirituels* which P. Ravignan delivered at the Convent of the Sacred Heart in 1855, have already been published. The present volume contains conferences held during the two following years, one set comprising a retreat for ladies of the world; the other, short instructions on occasion of certain feasts and solemn seasons of the year. Like all Père Ravignan's sermons and instructions, at least as we know them from his published *Souvenirs*, these conferences are extremely simple in style; there is no attempt either at profoundness of thought or flowers of language; but there is a wondrous fascination in the tone of sincerity and love for souls which accompanies his statement of eternal truths to those who seek light. The book is a silent protest against the extravagances and flattery of the fashionable spiritual director or the modern pulpiteer, who forgets that simplicity is a part of the highest beauty and inseparable from truth; and that this form of beauty is identical with that power which attracts, persuades,

and convinces, much like the quaint precepts of Holy Writ or the odd admonitions of such books as the *Following of Christ*. The volume has some thirty pages of aphorisms on spiritual subjects, selected from letters to persons in the world and also to religious.

These conferences ought to find a good translator into English, for P. Ravignan needs to be better known than he is to the present generation of truth-lovers.

DEVOTION TO THE BLESSED VIRGIN. Being the Substance of all the Sermons for Mary's Feasts throughout the Year. By Jacques Benigne Bossuet, Bishop of Meaux. Condensed, arranged, and translated by F. M. Capes. With an Introduction by the Rev. William T. Gordon, of the London Oratory. London, New York and Bombay: Longmans, Green & Co. 1899. Pp. 150. Price, $1.00.

Père Griselle's recent find in the communale library of Amiens, of a hitherto unpublished catechetical work of Bossuet,[1] is apt to give new interest to the study of the writings of the man whom La Bruyere styles a "Father of the Church," and who, in the estimation of Massillon, would have been called to preside at the Councils of Nice or of Ephesus, had he lived in those early days of the Church. Bossuet's oratory, as is well known, created a transformation in the traditional preaching from the pulpits of France. Bourdaloue, and we may say also Massillon, echoed his inspiration and manner even in their originality. He is grand, majestic, yet without pomp of diction; for the chaste logic of his thoughts does not allow him to indulge the luxury of mere euphony. His sermons on our Blessed Lady are especially fruitful in wealth of practical—and in this we include dogmatical—thought. There are some twenty in all, which the translator and editor has condensed into nine, so as to avoid repetitions of the same argument in several sermons, the theme of which varied only by reason of the occasion on which they happened to be delivered. In this way we obtain a set of discourses on Mary's feasts throughout the year that contain the whole substance of Bossuet's teaching.

It is interesting to note in this connection that the second sermon is on the Immaculate Conception, and that Bossuet speaks of it, though undogmatically, nearly two hundred years before it was defined by Pius IX, in 1854, with the same clear apprehension and definite faith with which educated Catholics throughout the world accept the doctrine to-day.

[1] *Cf.* Une Œuvre inedite de Bossuet, "le catechisme pour le Dauphin."—*Etudes*, 20 Nov. 1898.

The work, altogether, is a solid defence of the grounds of devotion to the Blessed Virgin, and shows, to use Cardinal Manning's words, "that the titles of honor given to Mary are not metaphors, but truth; they express not poetical or rhetorical ideas, but true and living relations between her and her Divine Son, and between her and ourselves." This is set forth in the various mysteries celebrated by the feasts of the Blessed Virgin's Nativity (p. 52), the Annunciation (p. 69), the Visitation (p. 83), the Hiddenness (p. 99), the Compassion (p. 111), the Assumption of Mary (p. 132). The translation is, we believe, most judiciously made; and although by no means literal, it represents the thought and diction of Bossuet in as accurate a manner as we can expect from a rendering of the foreign idiom.

It is an excellent addition to the homiletic literature of the months of May and October, specially dedicated to our Blessed Lady.

CAMBRIDGE CONFERENCES. Delivered to the Catholic Undergraduates of the University of Cambridge, in the Chapel of St. Edmund's House, Michaelmas Term, 1898. By Joseph Rickaby, S.J. London: Burns & Oates; New York: Benziger Brothers. 1899. Pp. 65. Price, $0.40.

If one who had read these conferences were asked to characterize them in the briefest formula, he could hardly do better than call them a plea for sweet reasonableness in the conduct of life. The plea is most cogent in this, that it is itself most reasonable—the best illustration of its own thesis; and this in quantity and quality. Each of the discourses commends itself for its reasonable length, for each is short—a desideratum not always found in the sermon—yet not so short but that it is abundantly rich in thought, apt in illustration, perspicuous in style. An extract will show this best: "The Christian has his *conversation* or citizenship in *heaven;* at the same time he is, or should be, a shrewd, sober-minded, cool-headed denizen of earth. . . . We are not arguing that all Catholics are reasonable or that we ourselves behave reasonably in all or most of the occurrences of life; only that the ideal which we have before us as Christians and Catholics is an ideal of conduct regulated by reason—by something more indeed than mere reason, but not subversive of reason, rather confirmatory of it." An objection may be urged from the "oddities of the saints" and "holy people" generally. The writer reserves the case of the saints to another conference, and then goes on:

> About ordinary holy persons I would observe that holiness has the property of intensifying all a man's activities that are not sinful, and throwing all his attributes into strong relief. Thus his whims and peculiarities get intensified with the rest.

The holy man is dogged and obstinate, intense and earnest, in his whims as in his devotions. Like Brutus, whatever he wills, he wills strongly. Thus his whims become amusing and laughable to those who know him, all the more so because of the contrast with the rest of his noble and serious character, and the respect which that character inspires. But a few oddities do not make a man fundamentally silly. Ignorance of the ways of the world may come of no defect of reason, but of a somewhat too exclusive attention to higher and better things. A man may be called a simpleton for showing such ignorance, and yet be anything but a shallow mind. Show me a real silly, wrong-headed man, and I will answer for it, that there is not much of Christian asceticism in his character; he is no subject for such spiritual training. It is a received maxim among ascetic writers, that whatever perturbs and disorders the reason, whatever savors of giddiness and flightiness, whatever is fantastic, bizarre, tending to cerebral excitement and beyond that to insanity, bears upon it the stamp of the Evil Spirit; such is not the work of God the Holy Ghost, the Sanctifier.

The Oxford Conferences plead for the reasonableness of dogmatic or speculative truth; the Cambridge series for the reasonableness of moral or practical truth. They thus supplement each other. Both will be found helpful for non-Catholics as well as for Catholics.

HOW TO PRAY. Translated from the French of Abbé Grou, S.J., by Teresa Fitzgerald. Edited with Preface by Father Clarke, S.J. London: Thomas Baker. 1898. Pp. 204.

It seems very odd that a sincere believer in God should require any direction to teach him how to pray. Prayer is the elevation of the heart to God, expressing our need, our gratitude and our worship. Does a hungry man need to be taught how to ask for food in presence of a kindly host at a richly stored table? Nevertheless, we find the Apostles ask our Lord: "Master, teach us to pray!" (Luke 11: 1.) And He complies with their request, showing that He did not deem it idle. The lesson Christ gave was very brief, and He taught by prescribing the form of the "Our Father" as best suited to the common needs. Nevertheless, it remains true, as P. Grou says, "that nearly all of us are very ignorant on this subject." We speak words, we utter wishes, we undergo a certain amount of bodily mortification by the performance of external devotions or vocal prayers, we exercise the mind in keeping it fixed on a central group of thoughts in meditation. All this is not prayer, except in a secondary sense. Prayer, as P. Grou explains, is the language of the heart; it is love, which does not of necessity seek words for its utterance. This language the soul must be taught by God, and in order to learn it we must put ourselves habitually in the proper disposition to receive the divine light. The disposition requisite to receive the lesson is brought about by a realization of

our dependence, by detachment, by purity of heart. Striving for these we learn how to pray rightly. This is the dominant note of P. Grou's teaching. It does not mean to do away with vocal prayer, or with prayer in common, but it explains that the efficacy of vocal prayers lies mainly in the intimate union of the heart with God, although the exercise of vocal and mental prayer helps to call forth or intensify true prayer when the heart is purified and disposed to deny itself the gratifications of self-love. With this attitude of the heart comes habitual or continual prayer, to which we are all bound, and the prayer of contemplation.

A large portion of the book deals with the different kinds of prayer, the way to correct erroneous habits of prayer, and the meaning of the several petitions of the "Our Father." Many devoutly inclined persons who read these pages will learn much from them (they are only a portion of P. Grou's larger work, entitled, *The School of Jesus Christ*) to comfort and encourage them in their struggles against aridity in prayer.

DE PROHIBITIONE ET CENSURA LIBRORUM Constitutio "Officiorum ac Munerum" Leonis PP. XIII et Dissertatio Canonico-Moralis Arthuri Vermeersch, S.J., Lovanii in Collegio Max. S. J. Professoris Theol. Moral. et Juris Canonici. Altera edit. pluribus aucta et accurate recognita. Typis Soc. S. Joannis Evang. Desclée, Lefebvre et Soc. Tornaci. 1898. Pp. 125.

The necessity of a revision of the ecclesiastical laws which regulated and restricted the publication and use of printed works had long been recognized on all sides, and was seriously urged at the late Vatican Council against those who called for a complete abrogation of the Trent code. When, therefore, not quite two years ago, Leo XIII issued the Apostolic Constitution *Officiorum ac Munerum*,[1] it was understood to have a practical bearing and to mean a reënforcement of the censorship rules. The new laws, as an expression of the vigilance and solicitude of the Church, to whom the office of interpreting revealed truth and the guardianship of virtue have been committed, were clear and definite, and those who criticized them simply called attention to the fact that they regarded from a party position an enactment, the merit of which can be properly estimated only by a bird's-eye view. The new Index code was to apply to the whole Catholic world, and this very fact required interpretation and adaptation to local circumstances of widely different regions and classes of men. Numerous commentaries ap-

[1] *Cf.* AM. ECCL. REVIEW, Vol. XVI, pp. 404–417.

peared at once to facilitate this application by anticipating doubts regarding the force and meaning of certain terms employed in the document. Pennachi in Rome, Périès in France, Hollweck in Germany, wrote exhaustive *opuscula*, whilst the leading ecclesiastical periodicals treated the subject in articles of varying merit, among the best of which should be mentioned the Redemptorist Dilgskron in the *Analecta Ecclesiastica*, the Jesuit Desjardins in the *Études Religieuses*, Gennari in the *Monitore Ecclesiastico*, Moreau and Planchard in the *Sciences Ecclésiastiques* and the *Revue Theologique Française*.

Whilst the above-mentioned writers and the authors of recent theological text-books, such as Génicot, differ here and there in the stress which they lay respectively upon the binding force of certain provisions in the Pontifical Letter, P. Vermeersch gives us an unbiassed presentation of these opinions themselves, and he thus makes the reader aware of the amount of liberty he enjoys in the interpretation of the law. The advantage of this course will be realized when we remember how apt the student of theology and other interpretative sciences is to hold by the terms of his first text-book, or, as they say, *jurare in verba magistri*. No doubt it is easy to unsettle a mind that does not rest its conclusions upon definite views of facts, and the authority of a teacher should not be weakened by arousing distrust as to the value of his teaching; but loyalty to right authority is not incompatible with a certain breadth in the view which should be taken of questions to which a final answer has never been given.

P. Vermeersch divides his commentary on the Pontifical Constitution into four parts. In the first chapter he defines, under the head of *Notiones Generales*, the terms and expressions used in the document, so that the student may be the better prepared for their practical application in the context. In the second chapter the author points out what kinds of published works, pamphlets, MSS., etc., are to be classed as forbidden books. Thirdly, he treats of the censorship, that is, the examination of books before they are published, so as to safeguard the doctrinal and moral standard of Catholic teaching. The last chapter deals with the "sanctions" which serve to enforce the laws of the Index Congregation and of the local censorship.

Priests who take up a treatise of this kind will expect to find in it some practical suggestion as to the extent of their duty in applying the Index rules. The law is clear enough, but as in civil practice we need judges and juries to determine the concrete application of defined laws to persons in diverse places and circumstances, so here. I believe that P. Vermeersch gives such satisfaction as a reader may expect to find on

paper, and that the individual pastor of souls, who is bound to protect his flock from the hurtful influence of immoral or heretical literature, must use his common sense, guided by a conscientious appreciation of what he can effect in the way of forbidding books. Indeed, there is danger that individual guides forcing the *letter* of the law drive the disturbed sheep into ditches, where, saved from unwholesome food, they swell and starve on clean waters. Our whole strength, in this as in other practical methods of a successful ministry, lies in a careful inculcating of positive Catholic doctrine, and secondly, in supplying our people with opportunities of good reading. The first develops a taste, the second nourishes and strengthens the functions to which that taste leads. The management and enforcing of the prohibitive Index is mainly the duty of the Ordinaries. With them rests the whole responsibility for the assumption of incompetent or vicious teachers, who, under the Catholic name and authority, teach in our schools and newspapers. It is the privilege and authority of the bishops to guard the flock from being fed with poisonous weeds of evil literature, either by the appointment of conscientious and well-instructed censors, or, as Leo XII, in a special mandate added to a decree on this subject, prescribed "ut omnes episcopi *propria auctoritate* pravos libros studeant e manibus fidelium evellere" (*S. C. C.* 26 Mart. 1825), and his successor, Pius IX, renewing and confirming this obligation, wished "ut hac in re etiam tamquam Apostolicae Sedis delegati procedant." These obligations on the part of our bishops may lessen the scruples of pastors who believe that they must, on their own responsibility, carry out each and all the Index rules in their parishes. At the same time no intelligent priest in the active ministry can afford to be ignorant of all that the prohibitive law implies, in order that he may coöperate with the efforts of his bishop in lessening the awful havoc made by irreligious and immoral literature such as is within constant reach of reading Catholics. Hence the utility of P. Vermeersch's treatise for our clergy.

THE ST. CECILIA CHORIST. A Series of Musical Selections. Edited by James M. McLaughlin, Supervisor of Music in the Boston Public Schools. Boston, Mass.: Marlier, Callanan & Co. 1899.

Messrs. Marlier, Callanan & Co., Catholic publishers, of Boston, have undertaken the publication of a selection of hymns, glees, and other vocal pieces, which is designed to furnish our Catholic schools, Sunday-schools, sodalities, and choirs with suitable music for the different seasons and devotions of the ecclesiastical and scholastic year.

The first number of the series, which is just out, consists of eight octavo pages containing eight familiar hymns. The next issue is promised for April 25, and will comprise devotional pieces for the months of May and June, as well as selections for graduation and commencement exercises. The work is well conceived, and its popular price—four cents per copy, with liberal discounts on large orders—should make it a success.

ELEMENTA PHILOSOPHIAE ARISTOTELICO-THOMISTICAE. Auctore P. Jos. Gredt, O.S.B., S.T.D., et in Collegio S. Anselmi de Urbe phil. Prof. Vol. I. Romae: Desclée et Soc. 1899. Pp. 293.

Philosophy as a system of truths may be said to develop in three ways. First, by an unfolding of its principles, new conclusions before latent becoming in the course of time explicitly recognized. Secondly, by advance made in the experimental sciences. Thirdly, by the application of the old truths to newly arising questions. In each of these ways the present *Elements* help along to the perfecting of Catholic philosophy. But in this the work is only an addition to many other like instruments equally efficient.

Philosophy, however, is much more than an organized system of truths. It is a habit of human souls, a sharer in the deepest, fullest natural life of the mind. Taken in this sense it grows like any other mental acquirement, by sinking deeper and deeper and reaching out farther and farther into the conscious spirit. As an aid to this subjective control by philosophy of the youthful mind preparing for the study of theology, it would be difficult to point to any work more promising than these *Elementa*. About half the entire system of philosophy is set forth in the present volume,—Logic, Ontology, and the Philosophy of Nature; yet these large departments are shorn of none of their essence or integrity; not one of their members is unseemingly cramped. But what chiefly commends the work are its perfect order and its absolutely transparent style. The simple and perspicuous method minimizes, as far as seems possible to do so, the intrinsic difficulties of the subject. Whatever, too, the printer's art can add in this direction, by clearness and beauty of letterpress, aptness of headings, divisions, schemata, etc., has been wisely employed.

As the title of the work indicates, the author follows throughout the leading of Aristotle and St. Thomas. He has not only assimilated the thought of these masters, but to the exposition of the main subjects he

appends numerous pertinent extracts from the original texts. In setting forth the opinions of other philosophers on moot questions he is very brief, since he supposes a separately conducted course on the History of Philosophy. Another volume of equal compass, promised for next year, will complete the work.

LEÇONS D'INTRODUCTION GÉNÉRALE Theologique, Historique et Critique aux Divines Ecritures. Par M. L'Abbe C. Chauvin, Prof. d'Écriture au Gr. Seminaire de Laval. Paris: P. Lethielleux. Pp. ix—650. Prix, 7 francs, 50.

Biblical students are already acquainted with the abbé Chauvin, through his but recently published work on *Biblical Inspiration*. In the present volume, designed in the first place for the ecclesiastical students of France, the subject of Inspiration is treated with special emphasis, and quite on the lines laid down by the author in his previous work. Next follow the history of the development and definition of the Canon for both the Old and the New Testament, a history of primitive texts, of the old and later versions; finally, the exposition of the principles and laws which must guide us in the understanding and interpretation of the Sacred Text. The attitude of Professor Chauvin throughout is that of a theologian, who values the Sacred Scriptures as a divine revelation of truths, to be interpreted and used, not only by the light of historical and philological criticism, but of theological science. His method is didactic rather than apologetic, and the entire matter is divided into lessons, covering a course which might be completed within one scholastic year, at two hours a week. A valuable help to the memory, in reviews, and for reference or examinations, is the use of the abundant marginal notes, which indicate the argument of the text. The orderly simplicity of treatment of the subject is moreover enhanced by the fact that the author avoids all merely speculative differences of interpretation, and those minute discussions of problems, which can never be satisfactorily solved, either because the dates are hopelessly wanting, or because they involve a knowledge of the divine designs not open to man's inspection. Yet the references in footnotes contain valuable hints for further study. The volume, like all those of the long series of Scriptural works published by Lethielleux, is excellently printed. With its detailed table of contents, and alphabetical and analytical index, the abbé Chauvin furnishes the student who reads French with a text-book which satisfies the demands of a class-work in every respect.

Recent Popular Books.[1]

ALONG THE TRAIL: Richard Hovey. $1.50.

Some of the verses in this book are modelled on Whitman's lack of form; some are intended to be Greek in rhythm; some are very good translations from Mallarmé, and some are imitations of Rossetti, in that languishing mood which provokes perfect willingness to let the verse die. Of these things nothing more need be said, for the author has the genius of painstaking, and the later verses are vastly better than those written twelve years ago. Such criminal rhymes as "dawn" and "on," and "been" and "sin," are, perhaps, among the results of being graduated at Dartmouth, and those too may be corrected.

BROTHERS OF THE PEOPLE: Fred. Whishaw. $1.50.

There are those who have been persuaded, or have persuaded themselves, that in the realm of the Czar human nature has suffered a sea-change, that effects are produced without causes, and that causes become ineffective in a cheerful, casual fashion, as in a Christmas pantomime. The result is many novels like this, with nihilists and their like, the police and exalted personages, playing fantastic tricks, each one upon all the rest, leaving in the end two or four to be married and live in forgetfulness. But this one contains a quite original matrimonial entanglement, and is amusing enough in its way.

BY BERWEN BANKS: Allen Raine. $1.00.

The scene and characters in this novel are Welsh, and so much of the Welsh language is introduced into the conversation that the reader acquires a respectable vocabulary before he comes to the final page. The loves of a Welsh Capulet and Montague, with the substitution of a long separation for the tomb-scene, constitute the plot. It is a pretty story, much like those of the late Mr. Black in its spirit.

CAPSINA: E. F. Benson. $1.50.

Mr. Benson quite atones for the ignoble character of his first and best-known novel by giving this a heroine worthy of the name. She is an orphaned Greek girl, who, giving her kindred fair warning that she intends to live as she will, becomes by turns shipbuilder, merchant, and soldier for Greece. She loves at last, but discovering that the object of her affection is married, subdues her passion, incidentally saves the lives of his wife and child, and in the end gives her own life for his and for Greece. Many of the men prominent in the revolution of 1826 take part in the action of the story, and many scenes exemplify curious Greek customs, but the heroine is the book.

CONFOUNDING OF CAMELIA: Anne Douglas Sedgwick. $1.25.

The opening chapters of this story introduce a heroine whose measureless and unscrupulous vanity, combined with wonderful skill in attaining her aims, promises a very ugly ending, but the author is otherwise minded, and an abrupt discovery of suffering caused by her selfishness, and the certainty that her well-practised arts and wiles have brought her only the contempt of the man whom she loves, cure the girl of the faults which she has regarded as clevernesses. Miss Sedgwick knows her time and her heroine as Miss Austin knew the last century, and Elizabeth, and Emma, and Anne.

CONJURE WOMAN: Charles W. Chesnutt. $1.25.

The actual volume of superstition cherished by negroes, even when nominally Christian, may not be greater than that held by Italians or Cornishmen, but its influence upon their daily lives is enormous, and must always be reckoned with by those dealing with them. Southern slave-owners knew this well, and were acquainted with a vast body of strange beliefs and practices; but during the disturbed period following the civil war this knowledge was half forgotten, and Mr. Chesnutt's collection of tales involving these beliefs has historical worth, besides being full of entertainment. The stories are told by Uncle Julius, an old negro, who endeavors to influence his white employer by the warnings conveyed in them, and the dialect and the strangely perverted reasoning are negro to the last word and turn.

DUET, WITH AN OCCASIONAL CHORUS: A. Conan Doyle. $1.50.

The author has chosen to add a fourth species to his historical, detective, and surgical novels, and has written a simple love-comedy, describing the closing passages in a courtship, and the first year of happy married life. The husband is manly and loving, and the wife uses all her cleverness and tact in making his life happy, sometimes rising to an heroic height in the effort to save him pain. An interpolated description of a Browning Club is sadly true.

[1] The prices given are those for which the books will be sent by the publisher postpaid. The best booksellers in large cities grant a discount of twenty-five per cent., except on choice books, but the buyer pays express charges.

All the books herein mentioned may be ordered from Messrs. G. P. Putnam's Sons: New York; Henry T. Coates & Co.: Philadelphia; W. B. Clarke Co.: Boston; Robert Clark: Cincinnati; Burrows Bros. Co.: Cleveland; Messrs. A. C. McClurg & Co.: Chicago.

EACH LIFE UNFULFILLED: Anna Chapin Ray. $1.50.

The hero of this story, being stricken with blindness just as he is beginning to be known as a clever writer, takes courage after a few years, learns how to use a typewriting machine, studies braille, and continues his work, but cannot win the girl whom he loves. The heroine, a self-absorbed young person with an ambition for musical notoriety, toils for years to form her voice and method, only to discover at the end that she cannot sing the best music, because her spiritual limitations prevent her from giving it expression. The description of the blind man's struggles to endure the petty vexations aggravating the pain of his great affliction is excellent.

ENCHANTED STONE: C. Lewis Hind. $1.25.

No nursery tale is more inconsequent than this story, which slips from one incredible event to another in a fashion not easily comprehended, except by keeping in mind that the supposed author is a consciously conscientious newspaper reporter. Being thus constituted, he makes a wonderful gem play unprecedented tricks upon both Asiatics and Europeans, but the introduction of the element of family affection clears the tale from the charge of absolute unreality.

FIGHTING IN CUBAN WATERS: Edward Stratemeyer. $1.25.

This, third of the series begun by "Under Dewey at Manila," is the story of Walter Russell, a gunner's boy on the "Brooklyn," and it contains an account of the destruction of Admiral Cervera's fleet, carefully written from collation of the official reports. The boy's private tribulations are many and serious, and keep him from becoming conceited like the boy-heroes of an earlier time, and the author has a keen eye for the redeeming features of war, and makes them duly prominent.

GREATER INCLINATION: Edith Wharton. $1.50.

The writer of the eight stories in this collection has mastered Mr. Henry James's method, and combined it with a style less remarkable than his, but not commonplace. She chooses to describe situations in which human beings are baffled by circumstances until the irony of life is the only aspect visible to them, and she performs the work with delicate taste in the selection of details and with carefully chosen words. The result is the bestowal of intellectual enjoyment as keen as one derives from French work of the same species. The author does not choose to continue any of her little histories beyond the point of conquest, and the general impression is of intense but not morbid melancholy.

HILDA: Mrs. Everard Cotes. $1.25.

This author has a wide acquaintance with abnormal types of womanhood, the results of evanescent, unwholesome influences, and in this book she describes three with no small ability. The first, an hysterical subject of good family, joins the Indian branch of the Salvation Army, and goes about the streets barefooted and wearing Hindu costume, with the avowed intention of converting the heathen, and the actual effect of nearly perverting all Christian beholders. The second is an actress, who enters a Protestant nursing sisterhood, and the third strives to mask real simplicity with affected unwomanliness.

HISTORY OF YIDDISH LITERATURE IN THE NINETEENTH CENTURY: Leo Wiener. $2.00 (net).

The author, foreseeing the speedy extinction of the Judeo-German dialect in this country, has attempted to write its history, and to draw attention to its best writers. The subject is profoundly interesting, the incidentally given information as to Jewish thought and feeling is very curious, and the book will be useful, not only to the critic of Hebrew character, but also to all who are studying the literature of Poland, Western Russia, and Eastern Germany, all of which have been subtly affected by the action of Hebrew thought. The volume of this literature is enormous.

HUGH GWYETH: Beulah Marie Dix. $1.50.

The boy-hero of this story fights with the Cavaliers, although he has been reared a Roundhead, and he has some very pretty adventures before he carries off his cousin, whose education and sympathies are as diverse as his own. The story is not written for children, but is well adapted for a boy's reading.

ICKERY ANN AND OTHER GIRLS AND BOYS: Elia W. Peattie. $1.25.

The first of the stories composing this volume is a very clever tale of a child, who, finding herself in that worst of all torture-chambers, a boarding-school for girls on the way to be emancipated women, takes the line of being eccentric and æsthetic, although she is really simple and commonplace. The other stories are chiefly of the harrowing description, but have many saving touches of humor.

IN HIS STEPS: Charles M. Sheldon.

This is the most successful of the many stories written by persons, who, deciding that Christianity has hitherto been misunderstood, and that its influence is less than it should be, set themselves to show how much the world might be improved if mankind were to adopt their interpretation of the Gospels and their theory of living. One reason for the enormous sale of the book is its author's careful avoidance of syntax, rhetoric, or thought above the intellectual level of any possible reader.

I, THOU, AND THE OTHER ONE: Amelia E. Barr. $1.25.

"The Reform Bill Made Easy" would not be a bad title for this novel, which is

ingeniously devised to show the aspect of the measure to the country squire and to politicians wedded to abuses. The actual title sufficiently describes the love-story, which ends as happily as the political part of the book. The author has made a good study of the costume and manners of the period.

KINSHIP OF SOULS: Reuen Thomas. $1.50.

This book deserves a glance from those interested in missionary work among Protestants, for the author, a Trinitarian Congregationalist minister, deliberately sets himself to lament the multiplicity of Protestant denominations, and converts his hero, the graduate of a strictly Calvinistic and intensely formal theological seminary, into a believer in "diversity controlled by unity." Mr. Thomas contends that the present condition of the warring Protestant denominations is not only unchristian but antichristian.

LESSON OF POPULAR GOVERNMENT: Gamaliel Bradford. 2 vols. $4.00.

The author criticizes the Constitution, the workings of the various departments of government, and the chief political questions now at issue. He is absolutely untrammelled by party considerations, and entirely careless of the desires of any financial interest, and for these reasons the greater part of the matter has never appeared, even in substance, in any newspaper or magazine.

LETTERS FROM JAPAN: Mrs. Hugh Fraser. 2 vols. $6.00.

These letters, written during a prolonged official residence in Tokio, have been revised and carefully corrected by the author's Japanese friends, and may be received as faithful reflections of Japanese life and manners. Unintentionally, they give the same sad impression of individual and social life unguided by any definite purpose that one derives from such glimpses of Greek and Roman intimate life as are given by historians and dramatists. The gentle goodness of the women, the courageous patriotism of the men, art, literature, all end in futility. Taken superficially, the book is very pleasant, and its 250 illustrations are valuable.

LETTERS OF CARLYLE TO HIS YOUNGEST SISTER: Edited by Charles T. Copeland. $2.00.

These letters show the dogmatic and severe Thomas in the light of a brotherly benefactor and counsellor, and therefore are highly agreeable to those who objected to the Froude revelations. In themselves they are rather tame, but, although here and there they drop into heterodoxy with an air of surprising ease, the kindliness revealed in them must not be neglected or forgotten when estimating Carlyle's character.

LIFE OF EDWIN M. STANTON: George C. Graham. 2 vols. $6.00.

The hero of this work, although sufficiently well educated to escape the charge of being self-made, toiled arduously from an early age, and won every step of his advancement by hard labor. His biographer relates his story with judicious simplicity, but with full appreciation of the dramatic situation which he occupied before and during the war, and in Mr. Johnson's administration. The author writes as a Unionist, showing little respect for Southern feeling, and he has no admiration for McClellan and much for Butler, but his enthusiasm for his hero makes his book impressive. The volumes are illustrated with portraits and many facsimiles of important documents.

LONE PINE: R. B. Townshend. $1.25.

The hero moves among Indians of two tribes, Mexicans, half-breeds, and white rascals, pursuing his search for a legendary mine. Indian customs, the mutual dislike of Mexican and white man, with a background of wild scenery and the able assistance of a rattlesnake or two, make a lively story, which really conveys some information in regard to the Indians, and is written with respect for their tribal customs and their rights.

MEZZOTINTS IN MODERN MUSIC: James Huneker.

This volume is "modern" in thought, vocabulary, and metaphor, and almost wildly modern in intention. Such phrases as "lugubriously shuddersome," and "the bloody side of Shakespeare's purple melodrama," are its nearest approach to the vernacular. It is possible, by close concentration of attention, to gather some knowledge of its author's opinions in regard to Brahms, Tschaïkowsky, Chopin, Richard Strauss, Liszt, and Wagner, for he iterates and reiterates them until he has exhausted all objects of comparison known to him in time and space. Being "modern," he is "daring," and once, at least, transcends good taste, to say nothing of reverence, when he enumerates "the author of the Sermon on the Mount" as one among several writers who "rolled into one," could not have accomplished a certain feat in which Richard Strauss failed. One chapter, "The Royal Road to Parnassus," although somewhat affected in its display of composers' names, gives valuable advice as to daily study and practice.

MORMON PROPHET: Lily Dougall. $1.50.

No intellectual effort can idealize Joseph Smith, grossly ignorant, shallow, given to wordy harangues, lacking sufficient originality to construct the fundamental falsehood of his creed, and Miss Dougall is no Mormon, to view him by the light of faith. She applies the latest scientific theories to his case, and shows the melancholy influence which made some of his superiors become his disciples, and the whole book is a pitiless study of a vicious belief in its early stages.

MOSCHELES' REMINISCENCES: Felix Stone Moscheles.

The author, Mendelssohn's godson, the son of a great musician, is a portrait painter of no small celebrity, and can have had but little time in his life to know insignificant persons, so many have been the famous who have gathered about him. He writes cleverly and gayly, and is a very brilliant, good-natured gossip.

MY LADY'S SLIPPER AND OTHER POEMS: Mrs. Clement Shorter. (Dora Sigerson.) $1.25.

Narrative poems, songs, and sentimental verse divide this book among them, and in all three species the author rises above the common level, and deserves reading and remembrance. Her besetting fault is neglect to prune away verses and phrases of the most prosaic kind, thus tempting the ridicule of the captious. Whether this comes from indolence or from lack of imaginative foresight, it is to be regretted, but the remedy is easy of application.

NUMBER 5, JOHN STREET: Richard Whiting.

The supposed writer having undertaken to give the dwellers in a remote isle of the sea some idea of English civilization, attempts to live among the London poor, in order to make his description exact. His chosen abode shelters poverty of many species, and also varied crime, and he describes all vividly, and then presents the life of the dandy whose very shoes are multitudinous, whose soul goes into the planning of his bath, and who, in spite of all his careful foolery, is kind-hearted. He paints many scenes in high society, and describes a scene at one of the Jubilee dinners given to poor children by the Princess of Wales, and here he falls into sentimentalism as acute as that of Dickens in his earlier years, but the pictorial parts of the book are exceedingly clever.

ON THE SOUTH AFRICAN FRONTIER: William Harvey Brown. $3.00.

American travellers and explorers are so prone to write of native Africans with one eye on "Uncle Tom's Cabin," and one ear attent to catch any reproof from the Republican party, that this book, with its calm scientific classification of the natives living in Rhodesia as barbarians, and its matter-of-fact description of their character, is a gratifying novelty. The author went to Africa in 1889 as naturalist of the eclipse expedition, but remained seven years in Rhodesia, serving as a soldier, shooting big game, collecting, gold-seeking, and passing through the experiences of the Matabele war and the Mashona rising. As an American, he is entirely unprejudiced in describing the relations of the English and the blacks, and what he has to say about ruling barbarians is useful at present. The book should be a favorite with boys, although written for their elders.

ORCHESTRA AND ORCHESTRAL MUSIC: W. J. Henderson. $1.25 (net).

The average musical ignorance of the average concert audience is greater in the United States at present than at any former period, partly because certain concerts are fashionable and expensive, and partly because certain others are very cheap or entirely free. The natural consequence is the discouragement of sensitive musicians, good conductors, and genuine critics, the encouragement of charlatans in all three species, and the necessity for a book like this, which enables any one who can read English and music to understand the composition of an orchestra and the performance of its work. The various instruments are described; their place and value in the score are defined, and the author traces the growth of the methods of scoring, and also the various steps by which the conductor arrived at his present position. The author is a journalist of long experience and wide reading, and his book includes knowledge of many sorts, hitherto scattered in works of many kinds, and not easily found by simple music lovers.

PASTOR NAUDIÉ'S YOUNG WIFE: Edouard Rod.

A French Protestant pastor, the son of a pastor, and the brother of two missionaries, marries a rich woman, who virtually proposes the alliance, and as calmly proposes a divorce when weary of him. The company of characters includes many types of belief and scepticism, and on this account caused much discussion when it appeared last year in the *Revue de Deux Mondes*. The wife, having been educated in England, is naturally a sceptic, according to French Protestant theories; Pastor Naudié's father has had a season of unbelief; one of his sons is a sceptic of the shallow and noisy species, and one of the wife's cousins has outgrown his narrow Calvinism, but developed a fine rectitude. The pastor's congregation includes many specimens of the fine flower of private judgment, materialistic, narrow, and arrogant.

PERFECT WAGNERITE: G. Bernard Shaw. $1.25.

In order to understand Wagner, one must be both a musician and a revolutionist, according to Mr. Shaw, who, in an eminently propitiatory manner, indicates his conviction that he alone combines the two qualifications. Readers fairly well instructed in music will find his expositions interesting, as showing what sort of view is possible to a revolutionist. The Philistine will call the whole tissue of words lunacy.

PHAROS THE EGYPTIAN: Guy Boothby. $1.00.

The villain of this tale is a vivified mummy, an agreeable creature, gifted with the power of hypnotization and a taste for disseminating the plague. He contrives to make an innocent Englishman his tool, and devastates both Europe and Great Britain by pestilence, sweeping off millions in a few months, and then is conquered by a mysterious magician of superior powers. This is the bare skeleton of the plot, upon which is built a love-story of some merit, and which is worked out in some well-imagined scenes of horror.

SAND 'N' BUSHES: Maria Louise Pool. $1.50.

This whimsical chronicle relates the adventures of two girls who attempted to ride unattended from Boston to the uttermost parts of Cape Cod, thereby enlarging their wisdom, and much occupying the attention of the dwellers in those parts. They were pursued by the small brother of one of them, and he kept them thoroughly informed as to general masculine and peculiarly territorial opinion of them, of their clothes, and of their horses.

PLAINS AND UPLANDS OF OLD FRANCE: Henry Copley Greene.

The author of this volume of brief poems and careful little sketches used a bicycle to penetrate to some quiet shrines almost as rich in legends of romance as in pious associations, but neglected by the ticketed tourist, and he writes very tenderly and gracefully of what he saw and of what was told him.

RIVER SYNDICATE: Charles E. Carryl. $1.25.

These seven tales of detectives are amusing enough if one has never read any others, but they lack originality, which is not strange, considering the enormous number of their recent predecessors, and they are too short to excite one's curiosity sufficiently.

STOLEN STORY: Jesse Lynch Williams. $1.25.

The only trait marring the excellence of these seven stories is the author's determination to substitute the dialect of the New York newspaper for the English language. This is greatly to be regretted, because the stories are so truthful in description of New York journalists, their lives and feelings, that their long survival would be assured were they written in a tongue less evanescent. The closing story, "The Old Reporter," is a wonderfully pathetic description of the fate which overtakes so many of those devoted, body and soul, to the collection of news.

SWEETHEARTS AND WIVES: Anna A. Rogers. $0.75.

All the heroines in these eight little tales belong to the United States Navy; that is to say, to a part of it—to somebody between an ensign and a full admiral,—but in type they vary as widely as the scenes of the stories, and those are in many parts of the earth. The note of the book is womanly humor, a quality unknown to mental analysts, being quite without the dash of malice that permits male humorists to enjoy fun that causes pain to another person.

TALES OF THE MALAYAN COAST: Rounsevelle Wildman. $1.00.

The author, now American Consul-General at Hong Kong, wrote these stories soon after his return from a term of service as Consul at Singapore, and they are chiefly devoted to the exposition of native manners and character, but two tell of animals. Mr. Wildman has a good style and the matter of his tales is entirely fresh.

TAMING OF THE JUNGLE: C. W. Doyle. $1.00.

This is a small volume of short stories, containing between its covers nearly every word in any Indian dialect to be found in all the novels of Mr. Kipling or Mrs. Steele, many of the proper names and nearly all the translated terms of respect or compliment. The stories thus saturated with Oriental properties are good, but would be better if the English tongue were used more liberally in the telling.

TENT OF GRACE: Adelina Cohnfeldt Lust. $1.50.

The heroine is first introduced to the reader as a wandering Hebrew peddler of skins, but she is adopted by a German pastor, a man of genuine tolerance, who rears her to respect her creed and to live up to its highest demands, his wife the while teaching her all household arts. From their home the reader is taken into that of a wealthy Hebrew family and shown many Hebrew types, from the devout, upright, and orthodox, to the profligate, ambitious, and "liberal." Throughout, the author insists upon the hatred of the ignorant Gentile for the Jew, and gives two strong descriptions of anti-Jewish mobs. The question of intermarriage enters into the story, and in the end decides the heroine's fate, which is tragic.

WASHINGTON'S FAREWELL ADDRESS.

This edition of a document dear to those who, like its author, view in this country "the native soil of" themselves and their "progenitors for several generations," has been so freely quoted and misquoted during the last year that a carefully printed edition seems necessary for common use. This is a little book in an eighteenth century binding, with a prefatory note by Mr. Worthington Chauncey Ford, and a photographic reproduction of a page of Washington's letter to Madison in 1792, in regard to a proposed valedictory address.

WORKS OF EDWARD EVERETT HALE: Vol. II. $1.50.

This volume is filled with Christmas stories, of which the first, "In His Name," is a tale of the early Waldenses, whom it praises extravagantly, implying many accusations against the Church. In the notes certain passwords, used by the Waldenses, are given as found "in an anonymous tract in an old Benedictine collection," in which it is stated that they were given to the writer "quodam sacerdote qui audivit in confessione a quadam hæretica." In the preface, Dr. Hale renders this "in the confessional," and adds, "I am afraid, under penalty of torture," a sentence which, considering his age, his position in his denomination, and his title of Doctor of Divinity, is saddening, especially as his honesty is perfectly indubitable. Some of the other stories are pleasant, and one, "Hands Off," is an ingenious tract on the perfection of God's ways; it traces the probable course of events, in case any short-sighted mortal had been able to assist Joseph to escape from the Midianites, and return to his father, and shows that, unless his brothers' crime had been allowed to succeed, the human race would have perished, self-exterminated, in a few centuries.